PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

The
American Friend

Old Series
Vol. XLIV. No. 14

JULY 8, 1937

New Series
Vol. XXV No. 14

Our World Conference Number

Conference Personnel
A Friendly Who's Who

Story of the Conference
Anna Griscom Elkinton

Memories of London
Walter C. Woodward

On the Road to Carolina
An Editorial Travelogue

Isaac T. Johnson
A Tribute

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

HO FOR THE WORK CAMPS IS THE EAGER CRY

Staid old Twelfth Street in Philadelphia stopped and stared as ten rain-soaked youngsters piled high their station wagon with bags, and clambered aboard in a downpour, off for the Junior Volunteer Work Camp in Tennessee. This was one of many parties which recently started out for the six work camps which have now opened their season.

The closest at hand, in the Friends' Neighborhood Guild, enrolled eleven young people who will spend the summer in this settlement house, renovating the building and participating in the social program of the congested under-privileged community. Among the races and nationalities they will have for friends and neighbors this summer are Russians, Irish, Rumanians, Polish and Negroes.

Twenty-seven men and thirteen women are enrolled in the Fayette County Camp under the guidance of Stanley and Marie Hamilton and with the cooperation of David Day who directs the Service Committee's Fayette County Rehabilitation project. The task of these campers is to build a water system for the new community that is rapidly taking form.

Two camps near Norris, Tennessee, will be in cooperation with the T. V. A. The Senior camp, under the direction of Burns and Elizabeth Chalmers, will be building another dam for fish rearing purposes. The Junior camp, in the same territory, consists of thirty boys of high school age who will hew the logs and lay the stone work for a tourist recreation pavilion. They also will build a water system to be used by vacationists in years to come. This camp is under the direction of Jim and Nancy St. John of Choate School.

The farthest away, but the most significant, is the Volunteer Work Camp at Hill House, Mississippi. Here ten men and seven women are road building on the Delta Cooperative Farm, established to rehabilitate dispossessed cotton sharecroppers. The director is Harry W. Calvin with Sam Franklin, director of this experimental project, and Wilmer and Mildred Young assisting in the work and study of the group.

Friends, Mennonites and Brethren, who traditionally uphold a testimony for peace, have an opportunity this summer to consider the implications of conscientious objection to war in the Volunteer Work Camp at Tunesassa. Here a group of young people representing these three "historic peace churches" will clear fields and help the Indians build a community center on the reservation. More particularly, they will be studying how to uphold their principles for peace in this modern world of war. Leadership will be furnished by Dan West, of the Church of the Brethren, who at the close of the camp season plans to go to Spain as a relief worker for the Church of the Brethren under the direction of the Service Committee.

FORTY VOLUNTEER WORKERS OFF FOR SUMMER SERVICE

"The methods used to achieve social goals are far more important than the goals themselves." With this trenchant watchword from Homer L. Morris, Director of the Social Industrial Section of the American Friends Service Committee, in mind, some forty young people (representing twenty colleges and thirteen States) set off on June 20th to serve as Summer Volunteer Workers under the auspices of the Service Committee. As such, they will be busied during the next several months on city playgrounds, in settlement houses, at vacation camps for under-privileged children, in mountaineer health centers and other posts that will throw them into contact with the tragedy of material poverty and spiritual backwardness.

For four days at Pendle Hill, twenty-eight of the group met in conference with Service Committee workers and others in preparation for their summer experiences. This conference, by presenting the spiritual background from which springs a life of service, was designed to deepen the young people's social philosophy and to give inexperienced workers some foretaste of the difficulties with which they would be faced and some knowledge of their working techniques.

Conference leaders included Howard H. Brinton, Director of Pendle Hill; Clarence E. Pickett, Executive Secretary of the A. F. S. C.; James Myers, Industrial Secretary of the Federal Council of Churches; Richard B. Gregg, author of "The Power of Non-Violence"; Fern Colborn, Director of the Beth Eden Settlement House, Philadelphia; Herbert Bergstrom, Director of the Bedford Community Center, Philadelphia; and Esther McMillen, Physical Education Secretary of the Y. W. C. A., Philadelphia.

The closing address of the conference, delivered on the evening of June 19 by Thomas R. Kelly of the Haverford College Faculty, was in the spirit of a baccalaureate service.

Of the forty workers placed this summer, twenty will be located in Philadelphia, where they will serve with the Playground and Recreation Association, the House of Industry, the Beth Eden Settlement House, the College Settlement Farm Camp, and the Southwork Neighborhood Settlement House. Another group of workers will be engaged in rehabilitation and health clinic service in Tennessee under the direction of Eleanor Slater, Professor at the University of Rochester.

TO BE ANTICIPATED IN OUR NEXT ISSUE

We had expected to present in this issue a comprehensive report of the conference on Creating a Christian World-mindedness, which was held at Earlham College, June 16 and 17, and participated in by students and faculty members from four of our colleges. The report has been delayed in reaching us, however, and will have to await our next issue.

CABLES FROM SPAIN

"Send food" is the central message carried by recent cables to the Philadelphia office of the American Friends Service Committee from its representatives in Spain (Esther Farquhar among the Loyalists, Wilfred Jones in Nationalist territory, and Patrick Malin in Barcelona), who as they have come face to face with the desperate need of thousands of refugees in Spain, are moved by a sense of urgency for their relief.

Following his first cabled requests came a letter from Wilfred Jones describing the complete acceptance of Friends' impartial mission by Insurgent officials. Particularly, the Insurgent Red Cross has extended its facilities to our workers, and a special request has been made that Friends organize and administer relief to the Basque children in Bilbao.

What war means in terms of personal tragedy is tellingly revealed in Wilfred Jones' description of his visit to two colonies of war orphans, boys and girls, from Madrid: "The teacher of the boys said he had a brother in Madrid from whom he had not heard; our guide had two sons on the other side from whom he had heard nothing. One cheerful note separates these children from the orphans. The Red Cross has established regular channels so that all these children, who are orphans as long as the war lasts, can send their signatures to their parents, and the parents their signatures to their own children, and in this way both parent and child can know the other is living."

Through Patrick Malin has come the suggestion that funds be provided to assist French Catholics in feeding and caring for Basque children in colonies near Bordeaux. Emma Cadbury apparently is in Paris prepared to arrange details for this joint service.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLIV No. 14 | JULY 8, 1937 | New Series Vol. XXV No. 14

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

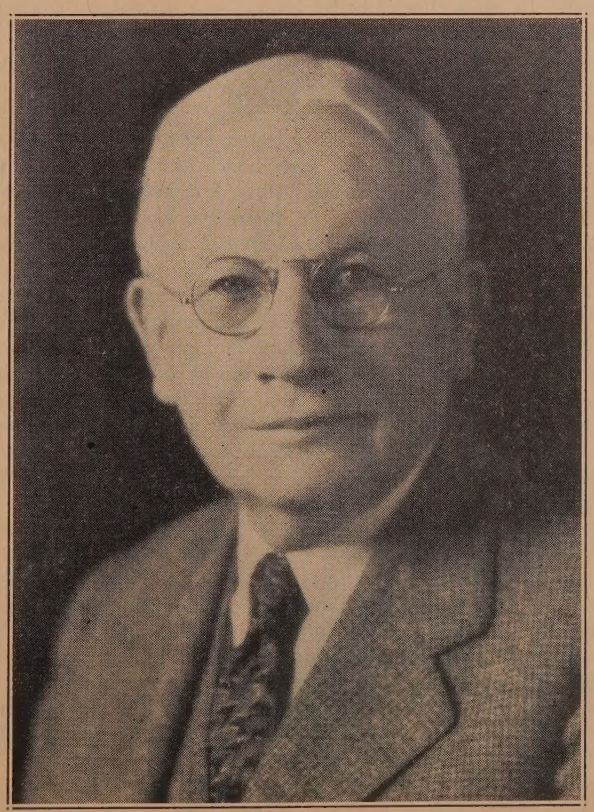
Isaac T. Johnson

A Tribute

AT his home at Urbana, Ohio, at the noon hour on June 24, passed Isaac Thorne Johnson. There was appropriateness in the hour of his going: Isaac Johnson was a noontide Christian who was wont to bear the burden in the heat of the day.

Born February 6, 1858, at Mooresville, Indiana, he was educated in the Wilmington, Ohio, schools and at Haverford College, from which he was graduated in 1881, majoring in the classics. Later he studied at Cambridge University, England. For seventeen years he was Headmaster of Friends School, Wilmington, Delaware. It was here that he met his future wife, Lida Kimball, one of the teachers, to whom he was married in 1902. To them was born a son, Kimball, who died in infancy. While living in Wilmington, he was secretary and one of the founders of the city Y. M. C. A.

After retiring from the headmastership, he went with the John C. Winston Publishing Company of Philadelphia, as its Secretary-Treasurer. In 1906 he and his wife removed to Urbana, Ohio, where he joined with his brother Charles in establishing the Johnson Manufacturing Company, with which he was connected until the time of his death.



A brief recital this—the bare outline of the life of a scholar who turned business man successfully, and who lived an honored and useful life in his community. But the story is not half told, thus far.

When the Five Years Meeting of Friends in America took over THE AMERICAN FRIEND in 1913, a Friends Publication Board was formed to have charge of it, and later of the publication of Bible School supplies. At that time a Friend went to Isaac Johnson and said in effect: "The Five Years Meeting needs thee and thy business talent. We want thee to arrange thy business so as to leave time for this, the King's business."

This, he soon came to feel, was a definite call, and after conferring with his brother, accepted membership on the Publication Board, and for more than twenty years was its Secretary and general supervisor. Through all that period he gave its affairs his personal attention and direction, and few realize what Friends owe him for his capable administration of the business of its important publication agency. Time and again he assured us at the Central Offices that he was always ours on demand whenever his service was desired. In addition to this heavy responsibility, which he continued to carry, Isaac Johnson was in 1929 made Chairman of the Executive Committee of the Five Years Meeting, of which he had become a member, which responsible position he held until he asked to be released in 1935. He continued to be a member of the Committee, and was present at its last meeting in April of this year. He was also a Trustee of the Five Years Meeting.

Isaac Johnson was more than a business man devoting some of his talents to the church. The scholar in business, he became the business man in religion. He gave not only his time and talents—he gave himself unreservedly. The business of the church became his business, which he performed as a deeply spiritual service.

Even so, the story is not yet complete. All this he might have done and still not have meant what he did to us who have served with him in an employed capacity. With all his talent for management he had a sensitive understanding. He not only had a warm heart—he had a seeing heart, a discerning one. He sensed a situation and said the right word or did the generous deed when most timely. Isaac Johnson was rich in the grace of gratitude. How often he has heartened us by the expression of commendation he felt deserved or by some generous remembrance so characteristic of him!

This is something of what our departed friend meant to the Society of Friends and the Five Years Meeting, of which he was, in effect, a

non-resident member. He retained his membership in Wilmington, Ohio, Meeting, was a loyal participant in Wilmington Yearly Meeting, and a member of the Board of Trustees of Wilmington College. However, Wilmington was fifty miles from Urbana, hence, locally, he was Methodist by active affiliation, and was one of the trustees of the Urbana Methodist Church, to which Lida Johnson belongs. That church had no more loyal supporter than he. For seventeen years, indeed, he was the Superintendent of its Sunday School, and in this and many other ways gave constant evidence of his eager interest.

Of the community as a whole he was a generous patron. Only last December, the Urbana City Library, enlarged and improved as an attractive community center through the generous gift of Isaac and Lida Johnson, was presented to the city, whose citizens gave the honored donors a fine public recognition in appreciation of their splendid contribution to the civic life of the community. Thus is Isaac Johnson mourned by the townspeople who knew him intimately in his daily walk, as he is sorely missed by the Society of Friends to which he had come to mean so much.

The largely attended funeral service was held in the Urbana Methodist Church on Sunday afternoon, June 27, and was marked by Friendly simplicity. Four local ministers and personal friends, including the pastor, read briefly, in turn, comforting scripture passages, a hymn, and two prayers found in Isaac Johnson's bible, after which messages of tribute were given by Walter C. Woodward, Secretary of the Executive Committee of the Five Years Meeting and Editor of THE AMERICAN FRIEND, and by Alvin T. Coate, Chairman of the Friends Publication Board, both long-time associates and intimate friends of the deceased.

In praise of what a man may become, it has been said that he shall be as the shadow of a great rock in a weary land: our friend often gave cooling comfort to those who faltered on the burning sands of life. A man shall be like a tree planted by the streams of water: our friend rooted deeply in the eternal springs which feed the currents of productive living, and his life was rich in fruitage. The spirit of man is the candle of the Lord: our friend illumined his surroundings by the light divine that shone within him. He was these things to his fellow men because his life was an aspiration of helpfulness. He made his own this prayer which was central in his thought:

"Lord, make me an instrument of Thy peace. Where there is hatred let me sow love. Where there is sadness let me sow joy. . . Oh, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love."

He prayed in spirit if not in the words of the poet:

"Oh may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence. . . .
Feed pure love, beget the smiles that have no cruelty,
Be the sweet presence of a good diffused
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world."

When asked to tell what is a saint, the boy who was accustomed to cathedral windows replied that saints are people the light shines through. By that apt designation, Isaac Johnson was a saint. Through him the light of Christ shone upon others: upon those near and dear to him through his unfailing love and consideration; upon all who came beneath his hospitable roof through the rich culture and refinement of a Christian home; upon numerous young people whom he helped to secure an education; upon those bearing responsibilities in the service of the church to whose mission he was devoted; upon all who came within the reach of his radiant life. And he was a merry saint, as marked by the quizzical smile that was wont to play about his eyes, and by his sprightly humor. Indeed he "walked cheerfully over the earth, speaking to that of God in every man."

We mourn the loss of a valiant spirit, a right hand helper and a generous friend.

On Whom Will His Rich Mantle Fall?

By Alvin T. Coate

(Substance of message given at funeral of Isaac T. Johnson)

WE HAVE come to share with you and with this city and community a heavy loss. But our friend would not be satisfied if we left no other message.

It is well that men may not stand before their own bier; if they were of faulty character it would be difficult to speak frankly. If they have lived nobly, as our friend has lived, the strictest truth would seem like eulogy, and Isaac Johnson would not approve of eulogy.

But you and I know that it is given to few men to possess qualities which produce conspicuous business success and with them a saintly spiritual sensitiveness. For most of us hard-headedness leads to hard-heartedness. It was not so with him and it was the continuing marvel of my years of intimate association that he could live so naturally and so effectively in two worlds—in the world of men and things and in the world of spirit.

Matthew Arnold, the writer, was an austere man; he was contemporary with Robert Louis Stevenson, who had the pensive sweetness of a child. When Stevenson was told that Matthew Arnold had gone to meet his God he said: "I'm sorry for Arnold—he won't like God." Our friend will like God—he always has liked God and his present estate is congenial.

Since his passing there has been with me almost continuously that scripture referring to the Psalmist which reads: "And David, having served his God in his generation, fell asleep." But what of the circles of effort and influence he has left—this church, the city, the Society of Friends? On whom will his rich mantle fall?

Do you men of affairs realize that our crowded, partisan civilization is burning itself out at both ends, and that not a single Christian man or woman can be spared in our present struggle?

Have you learned that mere good citizenship is not now enough; that henceforth strong men must go the second mile; that you must lend, expecting not again; that you must cast in the cloak after the coat; that like the Great One on the Sea of Galilee, you must save or we perish?

Only the grace of God can lift you to this high level, and I shall pray that his spirit may prompt you to close ranks where he has fallen.

He would approve this message to his loved city and friends, and as I stand before the body which he made glorious, I am prompted to say with full emotion: Hail, friend, mentor, comrade, hail and farewell till we meet again. You lived well, you died in the faith, there is laid up for you a crown of righteousness which cannot be taken away.

And I need not tell you among whom he lived that truly a great man and a prince has fallen in Israel this day.

The Story of the Conference

By Anna Griscom Elkinton

ONE of the mysterious and joyous experiences in life is to watch a nebulous idea take on form, develop gradually, and finally become a matured and vital project. The Friends World Conference idea has passed through all these stages. From the rather nebulous thought expressed to the American Friends Service Committee in 1931 that some plan should be devised by which Friends all over the world should feel themselves in closer association, more aware of each others' problems, and better able to meet the opportunities for extending the Quaker message at home and abroad, the plan has matured of holding the second World Conference of Friends at Haverford and Swarthmore colleges the first week in September of this year.

I wish to speak particularly of the development that has taken place since July, 1934, at which time I accepted the chairmanship of the Committee. The Committee then was composed of two appointees each from 16 of the North American Yearly Meetings and nine of the other Yearly Meetings throughout the world with an additional membership-at-large of 26 Friends, making a total of 73 members on the Committee. Today, 21 of the 28 North American Yearly Meetings and 22 of the 32 additional Yearly Meetings, General Meetings, and other organized groups of Friends throughout the world have officially appointed representatives to serve on the Committee. These Friends, the 44 members-at-large and a large co-operating membership composed of Friends serving on the various commissions and committees, make a total of approximately 385 Friends who are now members or co-operating members of the Committee.

A committee composed of Friends geographically so widely separated is forced to depend largely on correspondence to gather a consensus of opinion on matters of policy. The World Conference Committee has tried to function democratically in spite of the handicap of distance. Large general meetings of the Committee have been held three or four times during each year in various parts of the United States. One of these meetings was held in London, in May, 1936. In addition, English Friends have been holding regular meetings of their members serving on the Committee. The discussions which took place at the general meetings were fully reported in the minutes which were mailed to all members, and important decisions such as the commission topics, the time and place of holding the Conference, etc., were postponed until the absent members of the Committee could read the discussion in the minutes and write the office concerning their views. In the light of such expressions of opinion, final judgment was passed at the meeting of the Committee three months later.

This method of procedure, and the appointment on the various committees and commissions of persons who not only could function effectively but who would be representative of different localities and points of view, has necessitated the expenditure of considerable time, energy, and patience by those responsible for various phases of the work. The almost universal acceptance by Friends of appointment on committees and their co-operative spirit and willingness to yield when the weight of opinion differed from theirs has made the work of organization a happy adventure in co-operative effort on a world scale.

Since the early days when the idea of a second World Conference of Friends was born (the first All Friends Conference was held in London in 1920) the need for such a gathering and the purposes it might fulfil have been seen with growing clearness. Principles fundamental to the Society of Friends are being challenged increasingly on every side. Secularism, exaggerated nationalism, militarism, and economic maladjustments are a denial of our basic faith in a God of love and in man as a child of God, endowed with a measure of His Divine Life which makes personality and conscience of infinite worth. The essential brotherhood of men of all races, nations, and economic status is a truth denied on all sides by the actions of many individuals and groups.

Friends individually and as a Religious Society embracing many nations and races, are called upon to demonstrate by words, deeds, and sufferings the faith that is their life. We shall be able to face much more realistically the difficulties and opportunities that lie before us when Friends from England, Ireland, Norway, Sweden, Denmark, France, Germany, Switzerland, Austria, Czecho-Slovakia, Holland, Australia, New Zealand, China, Japan, India, Syria and Palestine, Africa, Cuba, Jamaica and Mexico, and Friends from practically every Yearly Meeting in the United States and Canada meet face to face on the beautiful campuses of two of our Quaker colleges to exchange thoughts and experiences and to seek together for spiritual vision and Divine guidance.

As the Conference plans have developed we have been faced with numerous problems and difficulties. Very early the question was raised as to the topics that should be discussed by any world gathering of Friends. After consultation with members of the Committee it was agreed that the subjects which concerned practically all Friends were: our spiritual message as Friends; the problem of the Christian and his relation to the State; the ways in which we might help achieve economic, racial, and international justice; the past and future contribution of Friends to education; and how Friends may more effectively co-operate internationally.

It was realized that the values to be gained through conference would depend in large measure on the preparation of mind and spirit of not only those in attendance but of Friends generally in their local meetings. Five Commissions were appointed to prepare Study Outlines and Reports on the above topics. Ten thousand of the Study Outlines on the Commission topics were sold and used by groups throughout the world. This was the first step in the effort to prepare Friends everywhere. The second step is taken in the Reports of the Commissions which are now being circulated. The Conference will consider the subject matter of these Reports in round table discussions and in the main meetings of the Conference, unless unforeseen circumstances make it imperative to discuss one or two problems which may become more pressing. It is the hope of the Committee that many thousands of Friends unable to share in the Conference proper may thus become more alive to the difficulties involved in Christian living in the world of today, and may be prepared to follow with intelligence, and carry out with enthusiasm, any plans or pronouncements which may issue from the Conference.

Some of the other problems which the World Conference Committee has faced and tried to solve by the method of democratic consultation, were those of the time and place of holding the Conference and the size of the attendance. It was realized that the place selected would largely determine the number that could be accommodated. English and Continental Friends early expressed

their wish that the Conference be kept small enough to ensure its being held on a discussion rather than a lecture basis, and that some balance be kept in the proportion of attenders from America and from other parts of the world. The questions of time and place were submitted by letter to all members of the Committee. It was unanimously agreed that this second world gathering of Friends should be held in the United States.

The times suggested included every month in the year as being the season best suited to some group. The great majority mentioned July, August, and September as the most convenient times. As these months are apt to be quite hot in the vicinity of our Quaker centers around Philadelphia and Richmond, Indiana, the suggestion was made that we meet at Silver Bay on Lake George. In many ways this Y. M. C. A. conference site seemed adapted to our needs with auditorium and housing facilities for fifteen hundred people, but at a large meeting of the Committee held in Washington, D. C. in January, 1935, this suggestion was definitely rejected in favor of the vicinity of Philadelphia or Richmond. Another letter circulated to all the Committee members throughout the world showed the historic Quaker environs of Philadelphia to be the almost unanimous choice.

Haverford and Bryn Mawr Colleges were first selected as being close together with an auditorium at Bryn Mawr College which would seat nearly twelve hundred. Both colleges generously agreed to the use of their buildings and facilities. Bryn Mawr stipulated, however, that its buildings and services would be available only at the close of the college year in June or just prior to its opening near the end of September. The World Conference Committee which met in October, 1935, at Richmond, Indiana, just before the Five Years Meeting, was very largely attended. It was also very representative. More of the official appointees of a larger number of Yearly Meetings were present than at any previous meeting of the Committee. At this meeting it was definitely decided that the Conference must be held not later than the first week in September in order that those connected with the schools could attend. Swarthmore College was named as a substitute for Bryn Mawr, if proper arrangements could be made. By this method of co-operative suggestion and consultation, the important decision was finally reached to hold the Conference at Swarthmore and Haverford Colleges from September 1-8, 1937.

The decision regarding place to a certain degree helped in the solution of the knotty problem of size. The Clothier Memorial Auditorium at Swarthmore College holds about one thousand persons. This meant that the attendance at the meetings held there could not exceed that number. Moreover, the boarding and lodging facilities of the two colleges combined equaled about that figure. It was agreed, therefore, to give to the North American Yearly Meetings and to London Yearly Meeting a quota limitation of numbers who could attend from those Yearly Meetings based on one attender to two hundred and fifty members. These, with the estimated number of Friends who might come from other parts of the world, together with the members and co-operating members already serving on the Committee, just about equaled the one thousand who could be accommodated. The large Field House built later at Swarthmore for the indoor athletic activities of the students, has a seating capacity of several thousand, thus making it possible for all Friends and others interested to attend the three public evening meetings to be held on Thursday, September 2, Sunday the 5th, and Tuesday the 7th. The subjects for these three meetings are: "The Individual Christian and the State," "The Spiritual Message of the Religious Society of Friends," and a symposium participated in by five or six Friends from distant lands on "What Quakerism May Mean to My Country." English and Continental Friends who had urged a Conference ranging in size from three hundred to six hundred were gracious enough to yield to the American desire for a larger gathering when I explained to them on my trip to Europe last summer the conditions in our country which necessitated the attendance of a larger number in order that the group present might be really representative of American Quakerism in both numbers and variety.

Most of the problems which loomed large some years or months ago have now been solved, we trust rightly. There will be other difficult questions to be answered before and during the Conference. But experience indicates that as we seek together for Divine guidance the way opens and becomes plain in a most marvelous fashion. I have had the growing sense that God is at the helm, so many unexpected but desperately needed things have been forthcoming just at the right time. It seems as though this Conference is intended to serve as a channel through which God will reveal more clearly than we yet see, His purposes for us as individuals and as a Society of Friends in our soul-sick world of today.

SUMMARY OF CONFERENCE PROGRAM

Aug. 29-Sept. 1—Preliminary gathering of Friends from abroad at Swarthmore College.

Sept. 1, 8:15 p. m.—Opening Session. Clothier Memorial Hall, Swarthmore. Greetings from Dr. Frank Aydelotte, President of Swarthmore College, Dr. William W. Comfort, President of Haverford College, Anna Griscom Elkinton, Rufus M. Jones.

Daily Procedure

9:00-10:30—Worship, Fellowship, and Round Table Group.
11:00-12:30—Interest groups based on Commission Topics.
1:00—Lunch.
2:00-3:00—Free time for rest, etc.
3:00—Transporation of Haverford group to Swarthmore.
3:30-4:15—Tea Time at Swarthmore College.
4:00-4:30—Music.
4:30-6:00 — Meeting for Registered Members at Clothier Memorial Hall at Swarthmore College. (See order of Presentation of Commission Topics.)
6:15—Dinner at Swarthmore for entire Conference.
8:15—Evening Meeting.

Presentation of Commission Topics

Sept. 2, 4:30 P. M.	Commission I
Sept. 3, 4:30 P. M.	Commission II
8:15 P. M.	Commission V
Sept. 4, 8:15 P. M.	Commission III-a
Sept. 6, 4:30 P. M.	Commission III-b
8:15 P. M.	Commission III-c
Sept. 7, 4:30 P. M.	Commission IV

Three Open Meetings

These meetings are open to the general public and will be held in the Swarthmore Field House, accommodating approximately 3000 people. Loudspeaking equipment will enable all to hear the speakers at these public meetings.

Sept. 2, 8:15 P. M.—"The Individual and the State."
T. Edmund Harvey, England
Henry J. Cadbury, Cambridge, Massachusetts
Joan M. Fry, England, presiding.

Sept. 5, 8:15 P. M.—"The Spiritual Message of the Religious Society of Friends."
Herbert G. Wood, Birmingham, England
D. Elton Trueblood, Stanford, California
Charles M. Woodman, Richmond, Indiana, presiding.

Sept. 7, 8:15 P. M. — Symposium on "Quakerism in My Country."
Sweden—Per Sundberg
Ireland—James Douglas
Japan—Seiju Hirakawa
Madagascar—Andrianaly

Syria—Khalil Totah
India—Shoran S. Singha
Henry Van Etten, France, presiding.

CONFERENCE MUSIC

Sept. 2 and 4—4:00 to 4:30 P. M.—The Fisk Jubilee Singers will present a program of Negro Spirituals at Swarthmore.

Sept. 6 and 7—4:00 to 4:30 P. M.—Organ Music in Clothier Memorial Hall, Swarthmore.

WEEK-END ARRANGEMENTS

Saturday afternoon, September 4th, the entire Conference will have tea at Haverford College.

Sunday, September 5th, will be unprogrammed except for the open meeting in the evening. It is hoped that registered members of the conference will attend regular meetings for worship in the vicinity of Philadelphia. Meetings have been urged to invite guests from the Conference for the day.

Morning meetings are to be held at Swarthmore and Haverford Colleges simultaneously. Lunch will be served at each of the colleges.

Broadcasting arrangements are being made, featuring a national hook-up for a specially arranged program of Conference speakers.

The Swarthmore Meetinghouse will have loudspeakers installed so that the sessions held in Clothier Memorial can be heard by persons who are not registered members of the Conference.

Memories of the London Conference

By Walter C. Woodward

(Written for *The Friend*, Philadelphia)

REMINISCENCES? Many and cherished are the memories of the first World Conference of Friends held in London in 1920. It was not only the first World Conference, but for the writer it was the first trip abroad—and that made a combination conducive to fond memories. I shall always remember that bright, Sunday afternoon when we Friendly pilgrims stood on the forward deck of the old *Philadelphia* and gazed enthralled upon the "green and pleasant land" called England. Charles F. Jenkins of Philadelphia stood at my side, and while enjoying the scene, recalled rather wistfully the thrill of twenty-five years before when it was for him the first time.

Before going on to London, after landing at Southampton, a few of us stopped off at Winchester, tramped about its many-storied countryside, revelled in the lore and atmosphere of its cathedral, slept in "Ye Olde Hostel of Godbegot," and visited Salisbury Plains and Stonehenge. Quickly, thus, we got something of the feel of the ancient land of our fathers, which gave us mood and background for the days of the Conference.

First of all in the Conference values, even above the content of subject matter and its consideration, we put those of acquaintance and fellowship. Indeed, paradoxical as it may sound, I believe that no such conference is successful of which this cannot be said. To begin with, many of us American Friends had to go down to the sea in a ship together, to know each other. "What are you Friends, anyway?" asked an "other branch" Friend of one of the Five Years Meeting group. "You are not Hicksite, you are not Orthodox—are you Richmond Friends?" By the time we landed we were neither Greek, Barbarian or Scythian, but one in Friendly fellowship. And so, for us, the London Conference had had its perfect work before we ever reached London.

"Welcome, dear Friends, welcome Home, to our old grey city today." This was the greeting which we read in the official hand-book issued by London Friends. In keeping with the "old grey city" motif, I am glad that the first World Conference of Friends was held in the days of old Devonshire House, with its close association with Quakerism for practically the entire period of the Society of Friends. Located in the heart of the old "city," it bespoke in many ways its ancient environment: the tunnel passageway from the street into the bleak "yard" or "circus," from which radiated a bewildering array of offices, meeting-houses and committee rooms. Like Topsy and the English Constitution, Devonshire House had "just growed," without the formality of birth or plan. The newcomer would artlessly and blithely start down some winding corridor, up some steps, down some more, a turn or two and up again, and before he would be aware, must call for a guide to lead him out of the labyrinth back into the "yard" for a fresh start. Every time I emerged from a room into the circle, it seemed to require a circuit of the yard before the scenery seemed familiar and I could get my bearings once more. It was all very bewildering but also rather captivating, and we certainly did sense the historic associations of the premises.

English Friends were gracious and solicitous hosts in the hospitality so generously extended. In addition to finding accommodations for all, they arranged teas, receptions, and excursions to places of Friendly interest, making the visit of their guests enjoyable and profitable in every way possible. The writer was happy to be included in a group of some twenty Friends entertained by Barrow and Geraldine Cadbury as a house party, so to speak, at the Great Eastern Hotel, close by Devonshire House, wherein the fellowship of Friends from Australia to Canada did greatly abound.

As I look back upon the Conference, I find its spirit finely embodied in the personality of one Friend—its Presiding Clerk, John Henry Barlow. A rare combination of the mystic sense and of decisive action, he was something of a revelation to us Americans. How we admired him for his ability to drive the sometimes intractable Friendly horses of the sun, to keep the Conference on the main track, and to phrase those wonderful minutes which so accurately summed up the consideration of a subject! Across the many years I can yet hear the sound of his voice which is still. There were other voices prominent at London which will not be heard at Philadelphia—of Henry T. Hodgkin, John William Graham, James and Carolena M. Wood, Robert E. Pretlow and Ellison R. Purdy, to mention a few that come to mind.

In connection with the devotional periods, the efficacy of silent worship was enjoined upon all. In this respect English Friends reminded Americans of Mark Twain's aphorism on the weather —they were always talking about silent communion but did nothing about it, because of their much speaking. Out of this situation came the classic story of the Conference, as told by Agnes L. Tierney, which, however, lends itself better to private word of mouth than to public type. When repeating it, I have always been careful to use her name as a kind of moral guarantee!

We understand that our British Friends have had some concern that the Conference in September be not submerged by too large an attendance of Friends in this country. American

Friends who remember the difficulty they had in getting a word in at London will be inclined to minimize this danger. Our hosts insisted they wanted the visitors to speak freely, but found it difficult to hold back and give them a chance. As Arthur Dann put it, his American friends found themselves in the position of the man at the pool of Bethesda. In the American group was a congressman, whose reputation for volubility was worthy the body of which he was a member. But he met an inglorious Waterloo at the Conference. It was an interesting study to observe him as, dazed and semi-defiant, he found himself clearly outpointed in getting the floor. Finally, in desperation, he called out to the Clerk, pointing to a much-speaking English Friend, "I don't see why I can't speak once while this man speaks fourteen times."

While addressing themselves to very serious problems, Conference Friends were not unduly bound by the weight of soberness and dignity. Item: In reports of organization of Yearly Meeting delegations, a departure was clearly marked when announcements were read by Roger Clark, Assistant Clerk, to the effect that in regard to New York and Philadelphia, the Orthodox and Hicksite Friends would unite as one delegation. Roger Clark immediately added: "Mercy and truth are now met together and righteousness and peace will no doubt follow."

As already suggested, the Conference was a valuable means of bringing ocean-separated Friends face to face: "eye to eye and tooth to tooth," in the words of Herbert Corder. It enabled Friends to evaluate each other, not only as individuals but as groups. The result was perhaps a mixture of increased appreciation and disillusionment, if the latter is not too strong a word. Some of us Americans who had been inclined to stand in awe of English Friends, bowing to their prestige and profundity, soon came to feel rather differently towards them. We found them to be just folks—and very human folks—who stood out in some respects but not in others. The English and American type of mind were well illustrated in the addresses of the "openers" in the Conference. Those given by English Friends were more abstract, dealing with principles rather than with their practical application. The American speakers, after citing the principle, turned to consider the concrete facts which the principle involved.

In general, our English Friends showed a depth of conviction, a richness of experience, that was distinguishable. This followed naturally upon the searching experiences through which many of them had passed from 1914 to 1918. Moreover, they had come to closer grips than we Friends on this side the Atlantic had yet done with the difficult domestic questions growing out of the war. All of us, I think, came to appreciate their frank and inquiring attitude towards truth in whatever realm, their readiness to differ in love, and their general sympathy with all sincere fellow seekers.

Looking forward to September, I anticipate that the second Friends World Conference will be more nearly what the name implies than was the first one. While scattering Friends from other countries were present, the London Conference was largely an Anglo-American conference. Although the bulk of attendance at Philadelphia (It is awkward to say Swarthmore and Haverford Colleges each time) will come from the British Isles and this country, there will be notable representation on the part of nearly a score of other countries, in which Quakerism has taken root since 1920.

During the intervening years, furthermore, we have all had the common baptism of universal suffering in our respective countries, suffering both material and spiritual, and will come together on the basis of greater understanding and sympathy as we seek to deepen our faith and apply it to the world's need.

New Board is Organized

First Meeting of Board on Christian Education

THE new Board on Christian Education met in Carpenter Hall, Earlham College, June 14 and 15, 1937. This first meeting of the Board was convened by Walter C. Woodward, Secretary of the Executive Committee of the Five Years Meeting. Members present were: Alexander H. Hay, Canada; Edgar H. Stranahan, Kansas; Cecil E. Hinshaw, Nebraska; Nellie H. Markle, Indiana; R. Furnas Trueblood and Milton H. Hadley, Western; Percy M. Thomas and Charles F. Thomas, Iowa; Paul P. Younger and Albert Ellis, California; and members at large—Errol T. Elliott, Cecil E. Haworth, James R. Furbay, and Ethel H. Wall. Jeanette Hadley, ex-officio, as Editor of Bible School publications, met with the Board.

Edgar H. Stranahan was asked to to serve as temporary chairman, and Ethel H. Wall as temporary secretary. A nominating committee was appointed to present names of persons to serve as permanent officers and as chairmen and members of the four divisions of work. The permanent organization adopted by the Board at a later session was as follows:

Officers: Chairman, Errol T. Elliott; Vice-Chairman, Edgar H. Stranahan; Secretary, James R. Furbay.

Division of Children's Work: Nellie H. Markle, Chairman; other members—Ethel H. Wall, Jesse A. Stanfield, and Helen Binford.

Division of Young People and Student Work: Milton H. Hadley, Chairman; other members—Albert Ellis, Alexander H. Hay, Katherine E. Cook, Marie Ferguson, Mary Reynolds, Helen N. Cates, Albert Simon, Emily Parker, and Howard S. Hackney.

Division of Adult Work: Wendell G. Farr, Chairman; other members—E. LeRoy Cody, Lyra T. Wolkins, Alice Paige White, Ora W. Carrell, and Percy M. Thomas.

Division of Christian Nurture in the Home: Cecil E. Haworth, Chairman; other members, Paul P. Younger, R. Furnas Trueblood, Cecil E. Hinshaw, Charles F. Thomas, and Elizabeth L. Hazard.

Errol T. Elliott was appointed as the representative on the International Council of Religious Education, and Edgar H. Stranahan on the Education Board of the International Council.

As members to represent the Board on the Commission on Friendly Training: Elizabeth L. Hazard, Jesse A. Stanfield, Paul P. Younger, and Charles F. Thomas.

Curriculum Committee: Jeanette Hadley, Chairman, Percy M. Thomas, Lyra T. Wolkins, and Cecil E. Hinshaw.

Representatives on the Executive Committee of the Five Years Meeting; Edgar H. Stranahan, and Milton H. Hadley for the Youth Division.

The Executive Committee of the Board is composed of the following members: the Chairman, Vice-Chairman, Secretary, the four division chairmen, and R. Furnas Trueblood, and Howard S. Hackney.

The new Board on Christian Education is now more than a name. Making no attempt at permanent organization at the beginning of its meeting, several hours were spent in discussing different

Seated: (Left to right) Ethel H. Wall, James R. Furbay, Errol T. Elliott, Edgar H. Stranahan and Nellie H. Markle.
Standing: (Left to Right) Cecil E. Hinshaw, R. Furnas Trueblood, Cecil E. Haworth, Milton H. Hadley, Percy M. Thomas, Paul P. Younger, Albert Ellis and Charles Thomas.

aspects of the rather mechanical details that must necessarily confront a board which is attempting to unite work formerly done by two boards, namely, the Young Friends Board and the Board on Religious Education.

A cross-section of western and mid-western Quakerism was well represented at this initial meeting of the new group. Incidentally, except for two women, all the members present were pastors.

The first session was profitably spent in getting a perspective of the work which the Board faces. In the give and take of active participation in the discussion, these Friends, many of whom had not known one another before, began to impress their personalities upon the group and to indicate unconsciously the field in which their greatest interest lay. After this, it was easier for the nominating committee to function intelligently. There was a very real sense of regret that this committee found it necessary, at least for the present, to centralize geographically the appointments to the Executive Committee. During the period of organization and of seeking after methods to cooperate efficiently with local meetings in a more inclusive program of Christian education in the Five Years Meeting, frequent meetings will be required; therefore it was necessary to consider the expense that will be incurred in travel. Since the whole membership of the Board is equally distributed among the Yearly Meetings, and since each of these persons is now a member of one of the commissions, or divisions of work, it will be the aim of the Executive Committee to keep in close touch with them, so that it may be better able not only to sense the needs of the more distant Yearly Meetings but also to secure from them the assistance that will be needed in the formulation of a helpful and effective program.

It will be noticed that the Young Friends Division has a larger representation than any other. This was partially determined in the appointments to the whole Board by the Executive Committee of the Five Years Meeting, because of their unanimous concern that young Friends be given the widest opportunity to use their initiative in the development of leadership which will be able to stimulate young people to express their religious experience not only in worship but also in their attitudes in such matters as missions, peace, temperance and interracial and economic justice. Such a program should result in opportunities for constructive activity on the part of young Friends. A second concern expressed by the Executive Committee was that means should be found for promoting helpful contacts between the Five Years Meeting Boards on the one hand and the yearly and local meetings on the other, so that Friends throughout the Five Years Meeting may feel a unity of purpose and a realization of their common heritage and of the responsibility which this places upon them.

The new Board on Christian Education hopes to participate in such a program. It should function in two ways; first, it must have a certain amount of organization and executive direction, in order to reach those whom it desires to serve. Hence its four divisions, each emphasizing a definite area of Christian work. Second, if this Board is to become a vital force in furthering Christian Education according to the beliefs of Friends, it must have not merely an intelligent understanding of Quaker backgrounds, but also a vision of their relationship to the problems of our modern life. The building of a new curriculum with a Friendly basis may be one means of challenging Friends to use more widely the principle of love in their expression of service and in all human relationships.

For the first time the Publication Board now has a full-time editor for its Bible School publications. There promises to be full cooperation between this Board and the new one on Christian Education. The *Penn Weekly* and the new quarterlies will become more and more the channels through which the spirit of Quaker education will speak. Space in THE AMERICAN FRIEND will be available from time to time for this purpose.

A great responsibility rests upon the members of this Board. This may be lightened if it can be shared by the membership of local meetings everywhere. Cooperation in the use of publications will give financial support; but more than that, there will be needed a sympathetic understanding of the problems of the new Board, which appreciates the importance of its task and undertakes it with humility and consecration.

JAMES R. FURBAY
NELLIE H. MARKLE

AN URGENT CALL FROM NEW ENGLAND

The Yearly Meeting of Friends for New England reaches into four States: Massachusetts, Maine, New Hampshire and Rhode Island. Massachusetts and Maine have the greater number of meetings. The Massachusetts meetings are, in the main, city and town ones, while those of Maine are largely rural. Our Yearly Meeting gathering, which convened in June at Ocean Park, Maine, rounded out two hundred and seventy-seven consecutive annual sessions, which makes it the oldest Yearly Meeting in the world.

A General Superintendent, whose duty and privilege it is to attend all Quarterly Meeting sessions, as well as to become acquainted with each local group, acquires a point of view that perhaps no other person in the Yearly Meeting can have.

It is, of course, common knowledge that the Protestant Church, in America at least, is slowly but surely emerging from the severe test imposed upon it by the recent spiritual and economic depressions. How have our Yearly Meeting groups stood this test? Observations made during attendance at Yearly Meeting or while present at Junior or Young Friends sessions would justify an answer of, "Excellently." But when one travels, week by week, throughout the Yearly Meeting, he sees groups where the test is being proven.

Do we give enough thought, when offering our criticisms, to geographical location and climatic condition? For instance, in central Maine, during the hard winter months, when below-zero-weather and snow drifts forbid church attendance and Spring mud almost always postpones Easter programs, when

FRIEND'S WORLD CONFERENCE

SWARTHMORE, PA. AND HAVERFORD, PA.

Ninth Month, 1937

▼

THE WHITTIER

Fifteenth and Race Streets, Philadelphia, Near Penna. R. R. Station

is a comfortable, convenient, and inexpensive place to live during the Conference.

Fifty percent discount on room rates, with a minimum of $1.00 per room, will be made all Friends, between Eighth month 25th, and Ninth month 15th.

Good food, moderate cost, pleasing dining room.
F. M. SCHEIBLEY, *Manager*

STRATH HAVEN INN

SWARTHMORE, PA.

Rooms $2.00, up; Rooms with Meals $4.00, up.
Within Walking Distance of The Conference.

Both Hotels Under Friendly Influence and F. M. Scheibley Management.

populations go on the march and leave meetinghouses with little more than a cemetery population to keep them company, when small towns and rural communities are unable to hold their youth, is it surprising that meeting groups often have an elderly person's outlook on life?

A survey of the religious life in Maine shows that there are one hundred towns without either Catholic or Protestant worship. With the youth moving to the cities, the older people passing to their rewards, and economic conditions as they are, churches of all kinds are slowly closing their doors.

"But," you may ask, "is it not a Christian idea for the Church to lose itself in order to find itself?" Let me take you then to Winthrop, Maine. In the heyday of its meeting-life, with the Baileys and the Briggs prominent leaders, as many as three thousand people gathered for a religious service on one occasion. The Bailey Praying Band went out far and wide, encouraging and inspiring groups of Christians. But today there are no Baileys or Briggs. However, Arthur and Florence Jones remain, and to spend a week-end with them and their Friendly group is to feel that "the Lord hath yet more light and truth to break forth from his word."

The same is true at Durham, Maine, where any Sunday morning you can witness a splendid congregation of fine, intelligent people, rallying around Harvey Jones and his wife. The Windham, Maine, Meeting has taken on new life by joining the Larger Parish, and at Quarterly Meeting time Friends there rejoice in the presence at their sessions of the minister of the Larger Parish, and his assistant, who help in all of the meetings.

Time and space forbid mention of Parsonsfield, the two city meetings of Portland, Vassalboro Quarter (made up in part of East Vassalboro, South China, Weeks Mills, Maple Grove in Aroostook County, and the splendid girls' school at Oak Grove). To know these groups intimately and to study their work is to realize that their faith is rooted and grounded in Christ.

The same story of faith, love and loyalty can be told for the remaining section of our Yearly Meeting, but there is this difference. No place in Massachusetts or Rhode Island can be considered isolated, and our inroads into New Hampshire have been very slight. But in Maine we have meetinghouses and Friends families located from North Berwick, Maine, in the extreme southern end of the State, to Aroostook County in the far north, and it would seem that we have a particular responsibility to bring our message of life to these worthy people.

And, considering the large area of Maine, with thousands of children uncared for religiously, it is clear that we need pastoral leadership there that is missionary and selfless in its spirit and that is given by men and women who understand and love the people and who will put their needs above rank and salary.

The purpose of this letter is to sound a call and issue a challenge: Who will enter this missionary field in northern New England? The opportunity is here. The new day calls. As a Yearly Meeting we have no funds to offer, but our God is greater than all, and he will not fail those who will put their trust in him and follow his leading.

"The voice of God is calling
Its summons unto men;
As once He spoke in Zion
So now He speaks again.
Whom shall I send to succour
My people in their need?
Whom shall I send to loosen
The bonds of shame and greed?

"We heed, O Lord, Thy summons
And answer, Here are we
Send us upon Thine errand,
Let us Thy servants be.
Our strength is dust and ashes
Our years a passing hour.
But Thou canst use our weakness
To magnify Thy power."

JAMES A. CONEY

North Berwick, Maine

AS A MEASURE OF ITS HOSPITALITY

Hospitality for traveling Friends coming to the World Conference has been asked by the Committee. Delegates and their families may desire accommodations both before and after the Conference, and the families desire them during the Conference.

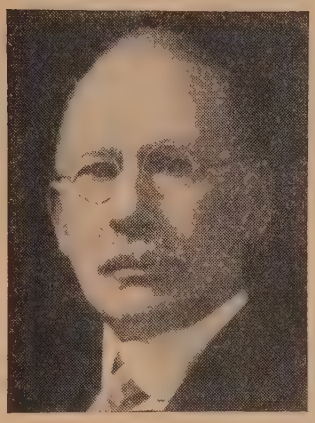
The Whittier Hotel, at Fifteenth and Race Streets in Philadelphia, as its measure of hospitality is offering a fifty per cent reduction on all room rates—with a minimum charge of $1.00 a room—to all Conference delegates and their accompanying Friends from August 25th to September 15th. The Hotel also invites all Friends to make use of its lobbies, library and rest rooms and of its moderately priced dining room as a meeting place and city center for their visit to the Conference. A quiet but very convenient city resting place is much to be desired by shoppers and sight-seers. Questions regarding near-by Meetings and directions about the city will be gladly furnished.

Presiding Officers of the Friends World Conference

ASSISTANT CLERK

R. HALFDAN-NIELSEN
A Civil Engineer, is clerk of the Danish Yearly Meeting.

CLERK



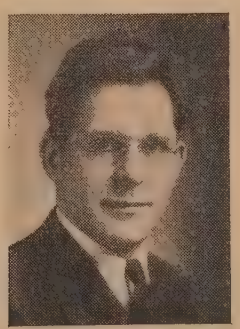
RUFUS M. JONES
Professor Emeritus of Haverford College, is Chairman of the American Friends Service Committee.

DEPUTY CLERK

PAUL D. STURGE
Of London, is General Secretary of Friends Service Council.

The following Friends have been asked to assist the presiding clerks: *Recording Clerks,* Isabel Grubb, of Ireland, and Amy E. Wallis, of England; *American Committee to Assist the Recording Clerks,* Elizabeth B. Jones, of Haverford, Pa., Lyra T. Wolkins, of Boston, Mass., and J. Franklin Brown of New York City; *Rotating Clerks* representing various countries will serve at the Clerks' Desk for one session each as follows: Africa, Laurence F. Addis-Smith; Australia, Margaret L. Benson; Austria, Rudolph Boeck; Canada, Arthur Dorland; Cuba, Cesar Ortiz; Czechoslovakia, Jaroslav Kosé; China, F. L. Yang; France, Henry van Etten; Germany, Hans Albrecht; Holland, Jim Lieftinck; India, Mardan Singh; Jamaica, Montclair E. Hoffman; Japan, Seiju Hirakawa; Mexico, Francisco E. Estrello; New Zealand, Philip J. Thorne; Palestine, Khalil Totah; Norway, Thoralf Bryne; Sweden, Per Sundberg; Switzerland, Pierre Ceresole.

ANNA GRISCOM ELKINTON



LESLIE D. SHAFFER

For more than three years a committee of 389 persons under the chairmanship of Anna Griscom Elkinton has been planning the details of the Friends World Conference. Twenty of the twenty-eight North American Yearly Meetings and twenty-two of the thirty-two additional Yearly Meetings, General Meetings and organized groups of Friends throughout the world, have officially appointed representatives to serve on the committee. Leslie D. Shaffer has served as Secretary of the committee last year and this. English Friends have been holding regular meetings of their members serving on the committee, and meetings have been held in many cities in the United States to enable the widest number of Friends to participate in the preparations. Today the plans carried forward by all have reached completion. As a result, Friends from all parts of the world will gather together and by prayer, search and interchange of viewpoint, be enabled to seek for a clearer vision of the Kingdom of God, converted into social action in the face of the problems of Christian living in the present world of unrest.

INDIA
SHORAN SINGHA
Y. M. C. A. Secretary for Indian students in London.

PALESTINE
KHALIL TOTAH
Principal of Friends School at Ram Allah.

CHINA
SWUN DEH DU
Professor, West China Union University.

JAPAN
RYUMEI YAMANO
Japanese student coming to attend Pendle Hill.

GILB
Friends Missi

ENGLAND
HERBERT G. WOOD
Director of studies at Woodbrooke, author and Hulsean Lecturer at Cambridge University.

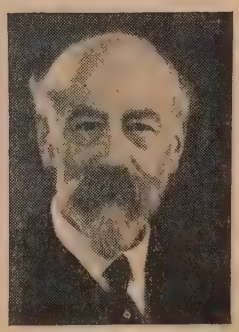
ENGLAND
ALFRED CURZON
Member of the Conservative Friends group, Fritchley, England.

SOME REPRESENTATIVE
WILL ATTEND THE F

A thousand or more
ings and Quaker Group
ings in America will as
and Haverford College
Among them will be 22
countries. Approximate
and Canada will make u
World Conference that
ing at London, where 9

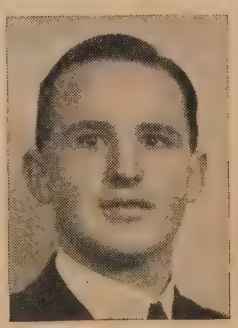
ENGLAND
CARL HEATH
General Secretary of the Friends Service Council until 1935. Recently returned from a visit to India.

ENGLAND
JOHN H. HARRIS
Member of the Executive of the League of Nations, British Government Commissioner and authority on race relations.



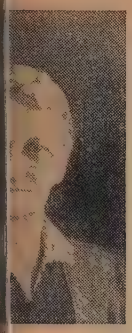
ENGLAND
BARROW CADBURY
Director of British Cocoa and Chocolate, Ltd.; former Vice-Chairman of National Adult School Union.

ENGLAND
T. EDMUND HARVEY
Member of Parliament; Quaker writer.



IRELAND
VICTOR E. H. BEWLEY
Member of Young Friends Committee, Dublin Yearly Meeting.

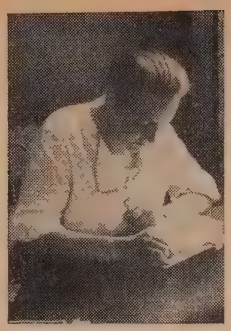
IRELAND
JAMES G. DOUGLAS
Member of Irish Free State Senate, 1922-1936.



VLES
many years.

MEXICO
FRANCISCO E. ESTRELLO
Pastor of Matehuala Monthly Meeting.

JAMAICA
CHARLES S. VINCENT
An East Indian, for 16 years a minister in Jamaica.



HOLLAND
KATHERINA M. D. PETERSEN
Head Mistress of the Friends School, "Eerde" at Ommen, Holland.

GERMANY
LEONHARD FRIEDRICH
Manager, "Quaker Verlag" (Publishing) at Bad Pyrmont.

...S FROM ABROAD WHO ...VORLD CONFERENCE

...ting fifty Yearly Meet-... "Independent" Meet-...mpuses of Swarthmore ...st week of September. ...broad, representing 23 ...rom the United States ...s is the second Friends ...e first, in 1920, gather-...e in session.

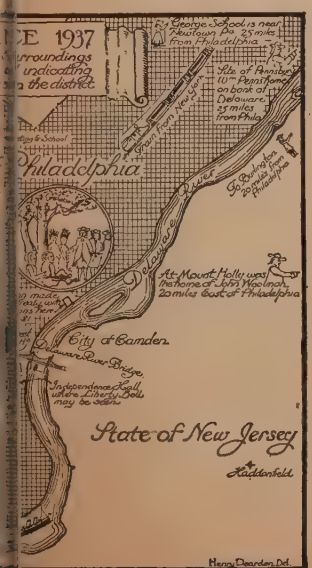
SWEDEN
PER SUNDBERG
Headmuster of a progressive boarding school at Viggbyholm.

SWEDEN
SIRI LEANDER
A teacher and representative young Friend.

FRANCE
HENRY VAN ETTEN
French Secretary of Friends' Center, Paris.

FRANCE
GERMAINE MELON-HOLLARD
Refugee relief worker in Friends' Center, Paris, and an accomplished musician.

SWITZERLAND
BERTRAM M. PICKARD
Secretary of Friends' Center, Geneva, Vice-Chairman of Commission V.



AUSTRALIA
MARGARET L. BENSON
Former clerk of Sydney Monthly Meeting; co-editor of "The Friend of Australia and New Zealand."

CZECHOSLOVAKIA
JAROSLAV KOSÉ
Counselor of the Ministry of Agriculture and Director of the Czechoslovak Export Institute.

CZECHOSLOVAKIA
JARMILA LINKOVÁ
Young Friend engaged in refugee relief work.

COMMISSION I

The Spiritual Message of the Religious Society of Friends

Chairman: WILLIAM E. WILSON, Lancashire, England.
Vice Chairman: RUFUS M. JONES, Haverford, Pa.

WILLIAM E. WILSON
Lecturer to Selly Oak College, Birmingham and Woodbrooke.

The Report of Commission I contains two manuscripts, one prepared by Rufus M. Jones and the other by T. E. Harvey. Rufus Jones brings a fresh interpretation of the meaning of Quakerism as a spiritual movement. He examines our modes of worship and says Quakerism at its birth was a fresh attempt to recover the way of life revealed in the New Testament. In terms of human service he tells how this message can be expressed in our day. T. E. Harvey describes the movement of Quakerism as the expression of the Christ way of life.

The Commission report also has some briefer articles as follows:

JOAN M. FRY—Some Words About the Cross
W. E. WILSON—Quakerism and the Gospel of Jesus
EMIL FUCHS—Truth in Life
S. H. FONG—The Appeal of Quakerism to China
R. M. JONES—The Inward Light

COMMISSION II

The Individual Christian and the State

FRANCIS E. POLLARD
Chairman of Friends Peace Committee, Member Friends Education Council.

Chairman: FRANCIS E. POLLARD, Reading, England.
Vice Chairman: ELBERT RUSSEL, Durham, N. C.

The Report of Commission II has been prepared by eighteen persons from the U. S. A.; six from England; two from Ireland and one each from France, Denmark, Canada, Japan and Czechoslovakia. There are three main divisions to the report. The first part presents the historical position of the Society of Friends; also the story of Friends' struggle and suffering to maintain the right of freedom of conscience is outlined. In a second section of the report the American viewpoint of the problem is presented. The report also has a section presenting the English and Irish views on these vital subjects.

COMMISSION III

Methods of Achieving Economic, Racial and International Justice

Chairman: HOMER L. MORRIS, Philadelphia, Pa.
Vice Chairman: A. BARRATT BROWN, Oxford, England.

The Report of Commission III is divided into three sections:

(a) *Methods of Achieving Economic Justice.* In discussing the problem the individual is considered as a buyer of goods, producer and seller of goods, an investor of savings, and as employer or employee. Individual and corporate responsibility are compared. The problems of unemployment, social security, the distribution of wealth and other economic questions are presented.

(b) *Methods of Achieving Racial Justice.* An extensive study of racial discrimination throughout the world is presented. The problems arising out of Fascism, National Socialist governments, anti-Semitism, colonial policies and American color discriminations are all brought out for discussion. The Friends' way of achieving Racial Justice is described.

HOMER L. MORRIS
Secretary of the Social Industrial Section of the A. F. S. C.

(c) *Methods of Achieving International Justice.* The Peaceful means of settling International differences are defined. The obstacles to these peace methods are presented and our opportunity for Education for Peace is suggested as a definite solution.

COMMISSION IV

Friends' Contribution to Education

HADASSAH MOORE LEEDS
Former Teacher at Germantown Friends' School and actively interested in Education.

Chairman: HADASSAH MOORE LEEDS, Philadelphia, Pa.
Vice Chairman: FRANCIS H. KNIGHT, London, England.

The Report of Commission IV on Friends' Contribution to Education presents not only a historical study of Quaker ways in Education, but it calls our attention to the direction in which we are to advance in the future. Persons interested in the work of Church Schools and standards for Religious Education will be gratified to know that Religious as well as Secular education is considered in this report.

Looking to the future the Report proposes that we evaluate our present work, consolidate and unify our efforts, make our educational ideals a reality, include adults as well as youths and design our education to meet the needs of the world today.

COMMISSION V

International Co-operation of Friends

Chairman: J. PASSMORE ELKINTON, Moylan, Pa.
Vice Chairman: BERTRAM PICKARD, Geneva, Switzerland.

The Report of Commission V on International Co-operation of Friends presents an analysis of ways in which we can more adequately be of assistance to one another. After nearly two years of labor it has a proposal to make to the Conference. The Commission proposes that a World Committee of Friends be created on which all groups are represented. Frequent regional meetings would be held. Such a Committee could assist concerned Friends with intervisitation plans; it would also promote a greater interchange of Friends' literature. The Commission report also has brief articles.

J. PASSMORE ELKINTON
Philadelphia business man widely known throughout Quaker Circles.

On the Road to Carolina

Down Where the Relatives Begin

ONCE upon a time, seventeen years ago to be exact, "The Professor" and "The Chronicler" were fellow travelers in the British Isles and on the Continent, and, together with "The Economist," figured in a travelogue serial which appeared in book form under the title, "Friendly Tales of Foreign Trails." Those foreign wayfarings were preliminary to the first World Conference of Friends, held in London.

With a second World Conference in the offing, it seemed fitting to make another jaunt as a kind of setting-up exercise for getting in conference trim. For this, the Guilford College Centennial afforded the occasion and excuse. This time "The Economist" with his restraining influence was absent, but our wives were there. Selah.

A Word of Introduction

So in the dawn's early light of a May morning, the Editor and the Lady of the Auto set forth towards Columbus, Ohio, one hundred miles toward the rising sun, where they were joined on pilgrimage by Harlow and Olive Lindley. To bring the record down to date, the quondam Professor is now a triple action man as Secretary, Librarian and Editor of the Ohio State Archaeological and Historical Society. As his avocation he has a penchant for running up and down the trunk of his family tree—trunks of his family forest as a matter of fact—and frisking about among the foliage in eager search of unnumbered relatives.

As an equitable division of labor on our two thousand mile swing around the circle, functions were assigned as follows: first Lady of the Auto—official note taker and back seat road viewer; second L. of A.—commentator and inspector of tourist homes; quondam Professor-guide, geographer and genealogist; No. 4—chauffeur and chronicler. As guide, H. L. had no open Baedeker, as in 1920, but with his portfolio bulging with road maps and his mind bristling with historic lore, he faced the open road with the confidence of the man who knows.

Rolling Down the Scioto

With assignments in mind, we headed south from Columbus, past the penitentiary, the workhouse and the new sewage disposal plant—not an altogether captivating combination of tourist attractions to be sure, but it was the best way out and we didn't hold this against our g.g.g. We rolled merrily along down the west bank of the Scioto river, through drooping Yellow Bud, once an important point on the old trans-state canal in towpath days, towards old Chillicothe.

A few miles north of the latter, we drove through the area of the military reservation of Camp Sherman, which was one of the large army camps of the country during the world war. Here we turned aside towards our immediate objective, Mound City Park, where we ate picnic lunch on the high bluffs overlooking the brave Scioto. For the time being, our g.g.g. became our host, inasmuch as these state parks are under the jurisdiction of his organization.

At Mound Builders' Metropolis

This is in the general section in which the mysterious Mound Builders have left so many and varied remains of their ancient civilization. Mound City is the name given to the dozen or so hillocks that dot the valley here in close array—and may be termed the metropolis of the Mound Builders. We were just on the point of stretching our legs among the mounds for closer observation when our official guide remarked incidentally that these were recent restorations, the original mounds having been leveled off by the military of Camp Sherman in 1917! We remained in the car and took our fabricated mounds on high. What a pity that we cannot level off the mounds which are left as the remains of war as easily as did the war lords ruthlessly remove these ancient landmarks!

Picking Up the Scent

Chillicothe carries an air of gentility and distinction. It isn't just another Ohio town, but breathes something of the spirit of its honored past as the old territorial capital. Here was held the first constitutional convention in 1802, and here lie buried five Ohio governors.

Veering southeast, we soon passed through the hamlet of Richmond Dale, near where is buried Thomas Bales, the first Quaker minister to enter the Ohio region. The early Quakers, emigrants from the Carolinas, came through here, and the very nostrils of our genealogist-guide seemed to dilate as he picked up the scent of his beloved relatives on the Carolina trail.

In the City of the Gauls

Does every town have some distinction for which it is known? Jackson, Ohio, though quite a city, was hard put to it, but rose to the occasion—it claims to be the only place in the country that is void of traffic lights.

It was Gallipolis (the city of the Gauls) on the Ohio that especially intrigued us. Yes, it carries back to "Gallia est omnis divisa in partes tres," and is an example of the numerous little old world enclaves that curiously dot our national landscape. In 1790 a colony of people from France was started here, and under quite discouraging circumstances. They had been shamelessly exploited by land sharks who sold them estates in the New World Eden, but when they arrived in their land of promise they found that their titles were fictitious. The new federal government came to their rescue, however, and helped them get started in what was the third white settlement in Ohio.

There are several tokens of the town's French background. One marker particularly commanded our attention. It read: "Francois D'Hebecourt, first schoolmaster, was a schoolmate of Napoleon Bonaparte who had planned to follow his friend to the new colony." What might have been—what might *not* have been—had Napoleon found his way to this wilderness little "city of the Gauls" on the fringe of civilization! Lafayette was entertained here by his fellow countrymen in 1825, in the old tavern, "Our House," now a historical museum.

Two-Ply Fame for Gallipolis

Gallipolis is on the modern map for two reasons—at least two: it has what was the first home for epileptics to be established in America; and it is the old home town of the New York columnist, O. O. McIntyre. Ye Gauls!

We saw abundant evidence here of the record rampage on which the flood waters of the Ohio had recently surged. Across the river on the West Virginia side preparations were under way at Point Pleasant to vacate the present site and move the town to higher ground.

Point Pleasant has several historical associations which are pleasant or not according to the point of view. It marks about the westernmost point reached by young Washington on his surveying and exploring expeditions. It was here that the Virginians, when Lord Dunmore was governor, had an engagement with the Indians in 1774 which is declared to be, in effect, the opening battle of the American Revolution. Here, too, were the home haunts of the famous Chief Cornstalk, of whom a statue stands in the town, a "good Indian," in stone and marble.

Up the Kanawha to Charleston

On crossing the Ohio, we drove up the Kanawha river. Soon we reached the

capital city of Charleston, center of a great chemical manufacturing and coal and oil producing section, and, more to our interest, associated with the names of Daniel Boone, Meriwether Lewis and other intrepid path breakers of western settlement who made their venturesome way through these mountainous parts. We greatly admired the Capitol Building, distinctive for its large encompassing wings which enclose a spacious garden lawn. Charleston appealed to us as an unexpectedly attractive city.

Taps for Tired Travelers

Evening was coming on as we reached Montgomery, a typical West Virginia mountain town, and although nothing more alluring than an indifferent hotel offered itself for our accommodation, we yielded sentiment to that tired feeling and said, thus far and no farther. It was but the morning and the evening of our first day, but already we had assembled in our memorial gallery rather an imposing array of mystifying Mound Builders, Gallic outlanders, aboriginal Red Skins, courageous frontiersmen, and Quaker sky pilots, and we were ready to give them the opportunity of comporting themselves peaceably together in our dreams.

When the Year's at the Spring

A short ride next morning showed us what we had missed the evening before by not driving on to the little town of Glen Ferris. Here was a lovely tourist hotel or inn, overlooking the broad river and the plunging Falls of the Kanawha—an ideal overnight stop. Happily we had driven before eating, so straightway comforted ourselves with a satisfying breakfast in this inviting inn that offered good food as well as atmosphere and scenery.

That forenoon's ride over a scenic highway which wound its way along river streams and over foothills and mountains, was an abounding joy. With mountain vistas of varied greens, decorated with tree bouquets of dogwood and flowering crab, we were made to feel that the year was indeed at the Spring. And our way led us through several fresh looking, well kept towns which well matched their attractive setting—Oak Hill, Beckley and Princeton, to mention a few.

A Muffler for Three, Please

Noon found us at the twin city or cities of Bluefield on the West Virginia-Virginia border, located high in the Alleghenies. Here we lunched and tarried two or three hours while a badly punctured muffler was replaced. That was all well enough, a part of the normal upkeep. What we really lacked was a muffler for the interior of the car where the exhaust was frequently excessive. Never have we ridden so far and found so little opportunity for self-expression. Guess who! Three guesses will be necessary—all of them right.

In an afternoon's drive we crossed the mountains of western Virginia: first, Bluefield to Wytheville, ancestral home of the Wythes who furnished a signer of the Declaration of Independence; then through Chiswell and Jackson's Ferry (now a bridge) through Hillsville, famous of old as a gun totin' and feud fighting center in whose historic court house many a dramatic scene has been enacted.

Ancestors Meet Us at Border

As we approached nearer the North Carolina line, the pure mind of the erstwhile Professor was stirred up afresh and he dilated volubly upon his ancestral connections. All seemed to come flocking home as if to meet him at the border. As we wound our way over the mountains, it would go something like this. Professor: My great grandfather Lindley married so and so, and their steenth daughter married a Hadley. (True enough, but so what!) My grandmother's second husband was a Newlin, who was a step-son of so and so. Now one of their children, etc. Chauffeur (to himself): What a line! Hey, a sharp curve ahead. Steady—not too fast—hold her down. Yes, I made it with a little to spare, but—I've lost that step-father connection the Professor was giving me. And so it went, mile after mile, hour after hour. We hadn't realized ancestors could be quite so inexhaustible. What a cloud of relatives compassed us about that afternoon!

Travel Is Often Like That

Towards evening we entered North Carolina, the "Land of the Sky," and soon reached the city of Mt. Airy on the Ararat. The sign, "Hines' Tourist Home," in front of an attractive house and lawn, appealed to us, and we stopped for the night. A friendly host came out to greet us, when the Professor asked, not about his accommodations, but about his relatives. And, believe it or not, before the bags were out of the car, that precious pair had established not only Quaker but kinship connections! And our party had scarcely got into the house before rather close connections were discovered with both the Lindleys. Yes, we were down where the relatives begin. Except for the fact that some of our forebears wander occasionally across the back yard of the Professor's ancestral preserves, the Woodwards felt a little out, so to speak, until it developed that our hostess has a sister in Richmond whom we know, whose first husband was a brother of David E. Henley. So it became quite a family party—and all because we just happened to stop at a certain tourist home. Travel is often like that. And a lovely home it was—the nicest tourist home of our whole trip.

After supper we took a little drive down town, and on passing the Friends Church saw a light within. On stopping and entering we found in session a committee, including the pastor, Clifton Pearson—yes, a cousin of our genealogist. He is to be pastor at Archdale next year.

The Blue Ridge Mission That Was

As told in these pages by Tom Sykes a few months ago (April 15, page 157), Friends in North Carolina, led by David Samson, established and long maintained Blue Ridge Mission among the hill people. Located ten miles out from Mt. Airy, it gave meeting and school opportunities to folks then almost completely shut off from the world. We recall, just here, an incident oft told by James R. Jones, another David Samson, so to speak, who labored in this weedy vineyard. In tramping among the hills and "hollers" on his gospel-telling circuit, he came upon an isolated family whom he urged to attend meeting at the Mission. The poor woman declined the overture, saying that church was not for the likes of them. "But don't you know that Christ died for you?" urged the Friendly herald. "Christ? I didn't know he was daid," came the answer. "We don't get no papers up here."

For four years near the turn of the century, Mahlon and Martha Lindley of Indiana were in charge of the Blue Ridge Mission, during which time Harlow Lindley, their son, was accustomed to spend his summer vacations with them. It was natural, therefore, that he wished to revisit the scenes of those happy associations, even though the Mission had been discontinued and the people gone whom he had known. So, early in the morning, he and chauffeur made a pre-breakfast trip to the old Mission. It was a gorgeous, invigorating morning, and the Blue Ridge horizon facing us seemed intimately near. And the going, half the way over a finely improved highway, and the rest over a good, general purpose road, was altogether different from what it was in the time when a trip from the Mission to Mt. Airy was a day's journey. On the way we passed the boyhood home of that dashing Confederate calvary officer, General J. E. B. Stuart—a reminder of Civil War days and the tribulation they brought to Friends.

When Old Friends Meet

Arriving at the Mission, we found a comfortably appearing hamlet gathered about the old grounds, on which the Mission school has been supplanted by a good public school. And what a magnificent view as one looks across the pleasant valley to that verdant-blue mountain barrier! No wonder the Lindleys loved it here.

Near where we brought the car to a

stop, a grizzled resident had risen with the sun, apparently for the purpose of leaning against a post by the roadside and gazing off into space. He ambled up to the open car window. "Did you ever know anyone around here by the name of Lindley?" ("Mahlon and Martha," the chauffeur prompted, the Professor forgetting in his eagerness the multitude of his tribe that have inhabited North Carolina parts.) "I sure do, and mighty fine folks," came the emphatic reply. "Well, I'm their son." The old man looked at him a minute, and an incredulous smile ran over his face as he said, "You ain't—Harlow?" And was that sweet music to the latter's ears!

Well, with that they were off—off on an inventory of all the folks and their children whom the Lindleys had known thirty-five years ago, with special reference, of course, to those who, in grateful memorial, bear the names of Mahlon and Martha—and Harlow. And, as if that were not good fortune enough for one morning, as we started back we picked up another denizen who likewise proved an old friend, and who, on the way to town, completed the census of Blue Ridge Mission folk.

A Detour of Blessed Memory

Road construction on the direct road from Mt. Airy to Winston-Salem made necessary a round-about way. Detour of blessed memory! Of all the detours we have ever traveled, that proved the *sine qua non.* If that was a detour what must the regular highway be like! A perfect road, winding up and down the joyful hills, coyly courting the countryside in graceful, ingratiating, curving gesture, conceding now and then an appealing panorama of distant scene, while all the air was redolent of wild honeysuckle. Some detour!

This puts us in mood to pay tribute to the loveliness, to the up-and-comingness, to the general progress of North Carolina. We were all most favorably impressed. Perhaps we were peculiarly susceptible because it was Spring, but we certainly found North Carolina good to the eyes.

Only God Can Grow the Grass!

One thing that promptly impressed us as we traveled the State's excellent highways was the frequency of substantial, modern public school buildings, in the country sections as well as in the towns. It is pretty evident that Tar Heel Democracy has had its full share of federal funds in connection with W. P. A. expenditures. In which connection we overheard a story. A "public relations" speaker with W. P. A. affiliation was addressing a student group, and indicated, by a few suggestive questions, the gratitude they should feel to the Administration for blessings received. "Who provided this fine building, who landscaped our grounds," etc., etc., with always the right reply. Finally: "Who made the grass to grow?" "God," naively replied one youngster, whereupon another urchin shouted, "Shut up, you —— Republican!"

A Case of Mistaken Identity

By grace of that witching detour, we found that we could make a call at the old Westfield Meeting grounds, where repose a large company of Friends of household names. On inquiry at Mt. Airy, we were told we would find the house so many miles down the highway. Sure enough, when we had driven about the right distance, there was a church by the roadside. No identifying name appeared; the building was rather smaller than we had anticipated, and the burial ground seemed rather limited for so old a meeting. However, the stones revealed some well known Friendly names, so we bowed in reverence at the

BOYS AND GIRLS WILL LIKE THESE STORIES!

FOR THE LITTLE CHILD

Just Like You Stories, by Lucy Peabody. This book tells the story of boys and girls of other lands, who are "just like you," to the boys and girls of America. On every page occur one or more pictures, with stories, "stories of many kinds of sweet children, some cream, some chocolate, some pink and white." These stories are intended for children of five or six years, though they would appeal to all children in Primary grades, too. Cloth, $1.50.

The American Standard Bible Readers, published by Thomas Nelson & Sons. This series, comprised of two primers and two readers, is intended for use in the home and as supplementary reading outside the home. These stories are well written, in simple language. The primers are to be read to children of pre-school age; the first two readers can be read by the child himself, if he has started to school. Cloth, $1.00 each.

FOR PRIMARIES AND JUNIORS

The Children's Story Caravan, by Anna Pettit Broomell. Both for the children themselves and for the leader of children, this book presents a fine collection of stories, full of adventure and imagination—the sort of stories children like. Stories are to be found here which carry out Friendly ideals in such problems as those of the social order, peace, race relations, and temperance. You will like this book! Cloth, $2.00.

Missionary Stories to Tell, compiled by the Children's Committee of the Missionary Education Movement. This source book of thirty-eight stories will be of value to leaders of children in their efforts to acquaint the children with people of the world. Some of the characters who pass across the pages of this book are Jack Gibbs who could pitch a winning game of baseball; the singing potter who refused to sell beauty for gain; and others of equal interest. Cloth, $1.00; paper, 50 cents.

FOR INTERMEDIATES

Victories of Peace, by Gill and Pullen. In this collection will be found stories of friendship in action, real stories of real people and happenings. The heroic courage of the people who met difficult circumstances with constructive good will is a real challenge to the junior high school age person who will be reading this book. Leaders will find it of real value in teaching the basic elements of peace, and the power of non-violence. Cloth, $1.00; paper, 50 cents.

Quaker shrine. On driving a little further we were informed that we had stopped at a Negro church! The Professor surely came near to mixing his relatives that time.

WESTFIELD—JUMPING-OFF MEETING

The real Westfield fully met our expectations. It is one of the old germinal meetings of North Carolina, and the westernmost one, which supplied so many Quaker followers of the North Star. In brief, as Friends gradually moved westward into newer country across North Carolina, this was a jumping-off meeting from which they moved on northward. A few of the Woodward tribe, for example, came here from Center Meeting, south of Greensboro, where they stayed for two or three years before the pioneer urge pushed them on into east Tennessee—and later into Indiana.

Tom's Creek, the Meeting was first called, beginning as a worship group in 1771 and a preparative meeting in 1774. When it was set up as a monthly meeting in 1786, the name was changed to Westfield. (Incidentally we found intriguing names attached to North Carolina streams—Pinch Gut Creek, for instance, shortly after leaving "Tom's Creek.") So many of the members emigrated that the glory of Westfield Meeting was departed by 1830, shortly after which it reverted to a preparative basis. None the less, if the living are as numerous as those in the churchyard, the large, well painted meetinghouse ought still to be well occupied. Lewis W. McFarland, who lives not many miles distant at White Plains, comes over to preach once or twice a month.

CAMELS, NOT CAMPBELLS, MY DEAR

"The home of Camels," remarked the Professor, as we entered Winston-Salem. "Oh, Campbell's soup!" exclaimed the First Lady of the Auto naively. Of course it was a big laugh from the front seat at her expense. Just the same, it was a nice, involuntary testimonial to her, that in this fast age she still thinks soup instead of cigarettes. Whatever she thought, however, she must smell according to the dictates of her surroundings. The pungent aroma of tobacco arose from the city, one of the great tobacco capitals of the world, to supplant the honeysuckle-perfumed air of the open country which had wooed our senses so alluringly.

AT THE HOME OF THE MORAVIANS

Our special interest here was in Winston-Salem,—Salem to be explicit—as the old home and southern center of that admirable religious group, the Moravians. They came to this section arounnd the middle of the eighteenth century and started a community development somewhat on the basis of a brotherhood of craftsmen. Believing heartily in education, they established Salem College for women (the schools for men are up north), which was our immediate objective. In this we were prompted by a personal attachment to a member of the Faculty, Francis C. Anscombe, for whom we sent up a call on entering the central building.

When H. L. and W. C. W. were colleagues in the Earlham College History Department, Francis Anscombe, accompanied by his wife, Margaret Anscombe, came from Ontario, Canada, and started in on a college course, during which time he served South Eighth Street Meeting as pastor. Though of quite mature years, he entered heartily into student activities and made a sure place for himself. After finishing his course he joined the Faculty of Guilford College. Always an ambitious student and an indefatigable worker, he eagerly pursued graduate work, which culminated in a degree in law and a doctorate from the University of North Carolina. And all this, from his undergraduate work on, after a time in life when many men consider their education closed. For several years now, he has been at Salem College as Professor of History. He suffered the loss of Margaret Anscombe in February, a gifted woman who had been a true helpmate through all the years.

SALEM COLLEGE CAPTIVATES US

Surprised and manifestly pleased, our genial friend and one-time pupil greeted us warmly, and though we felt we had time for but a brief call, insisted on showing us about the beautiful old college which, for its apparent quality and quaintness, fairly captivated us. We were especially delighted with the administration offices, housed in one of the old substantial buildings that dates back for generations. An admirable restoration has been effected in which all the finishing and furnishing is finely appropriate to this house of ye olden time.

Adjacent to the College is the Home Moravian Church, and close by, the distinctive Moravian cemetery, where are held the world-famous Easter morning services, which attract thousands and tens of thousands of visitors from far and near. We say "distinctive," in that in place of the ostentation and weird variety of monuments that characterize cemeteries in general, graves in Moravian burying grounds are uniformly marked by low, modest stones. In this lovely resting place we stood briefly in reverence at the grave of Margaret Anscombe.

From the College we were taken to the pleasant Anscombe home, on a sightly location overlooking the city. There we viewed with wonder and admiration the truly remarkable flower garden which the departed loved one had contrived and developed. Through this garden and through the paintings that adorn the home, she expressed her sacrament of beauty.

While interested in the Moravians, we were not unmindful of the Friends and the meeting in Winston-Salem, of which we inquired. However, we were already overdue at the educational conference at Guilford College, and must needs be on our belated way.

AFTER THIRTY YEARS IN WEST CHINA

Soon after the thirtieth anniversary of his arrival in China, Robert L. Simkin, in a recent communication to the American Friends Board of Missions, reported on the changes he had witnessed during his years in the Orient and described at length some of the significant features of present day China as exhibited at Chengtu, Szechwan Province, West China, where he and his family are stationed. The paragraphs given below are direct quotations from or summarizations of sections of his letter.

"Since my arrival in China I have seen the first practical introduction into Szechwan of two-wheel carts, horse carriages, bicycles, rickshaws, motor cycles, automobiles, airplanes, typewriters, duplicating machines, electric lights (I can almost include kerosene lamps), electric torches, telephones, the radio, steam navigation, celluloid goods and toys, rubber shoes, hot water bottles, thermos bottles, gloves, Western overcoats, hats and shoes, woolen goods and woolen yarn (except among the western nomads), rayon, comfortable furniture, the use of cow's milk, ice cream, soft drinks and, alas, machine guns and bombing planes .... When I came, modern education had only recently been born, bound feet were the rule, the queue was universal, and the Manchus were still on the throne."

Chinese progress in learning the ways of the West has been rapid, and already they have adopted certain features of the Occidental systems of taxation (and tax evasion), traffic regulation, and police control.

The militarization of the nation proceeds apace. Daily raising and lowering of the flag are solemn ceremonies, and Nationalism has become virtually a religion. Everything possible is being done to weld the country into a single unit, the better to oppose foreign aggression. Even the students' lives are affected by this militarization.

"Since the Spring of 1935 when General Chiang Kai-shek came and set the affairs of Szechwan in order, the province has enjoyed much greater stability. He brought large numbers of his

own men from East China, who remained after he left and have exercised a salutary influence in governmental affairs."

Reporting more directly on the activities of West China Union University with which he has long been associated, Robert Simkin speaks regretfully of the University's secret arrangement with the Chengtu local authorities, whereby the University offered more military training than was required by the National Government, which in 1935 had granted the University a year's exemption from military training. Because of this action on the part of the University, Robert Simkin felt obliged to withdraw from administrative positions in the University. He also resigned from the staff of the Union Middle School. Since then he has been teaching English in the Goucher Junior Middle School, founded by Dr. John F. Goucher of Baltimore.

The religious life of the students has engaged much of Robert Simkin's time and attention. "Since the registration of the University under the National Government, the attendance at religious meetings has decreased greatly, although there has been an increased interest in voluntary classes for the study of the Bible and for religious discussion .... There also continues to be opportunity for teaching religion as a part of the regular curriculum of the University."

"The University staff has been making a special effort to find more time for personal contact with students. One evening a week has been set apart as a time when students may feel free to come in to our homes for games, social enjoyment or quiet talks, and the effort has met with a gratifying response on the part of the students.

"The Student Christian Movement has been active, conducting Bible classes, night schools for servants and for farmers near the campus, medical clinics, and so forth. On the principal street a reading room is maintained, and a vacant lot has been cleared of rubbish and walled and fitted up as a playground for the children of the neighborhood.

"In the autumn we expect to open the first class of the Union Theological College. At the beginning we shall use some very unpretentious native buildings already existing, as we wish to emphasize not so much the material side, but rather the spiritual foundation of Christianity, and to make the school a demonstration of what can be done by the Chinese church with what it can itself provide, without looking to large subsidies from abroad."

At the time when he wrote, May 17, Szechwan was experiencing its worst drought and famine for over thirty years. Because of its admirable irrigation system, constructed twenty-one centuries ago, the famine has not been acute on the Chengtu plain, but in other parts of the province conditions are very serious. The China International Famine Relief Commission (which may be addressed through the Rev. C. B. Rape, Chungking) is attacking the problem by providing constructive work to carefully selected heads of families.

In concluding his report, Robert Simkin speaks of his family: his wife, Margaret Timberlake Simkin, and their two daughters, Dorothy, eleven, and Margaret Ruth, nearly eight, who study in the Canadian School. He says: "Dorothy studies piano and violin, and Margaret has just begun the piano. They have many advantages which at their ages we did not have. We are thankful for reasonably good health. We are grateful to those of you whose contributions make it possible for us to continue our service here."

A Quaker Peony Float

VAN WERT, Ohio, the recognized peony center of the world, holds, annually, a peony festival in which many floral floats and bands of music participate in a parade witnessed by thousands of spectators from far and near.

Van Wert Quarterly Meeting, consisting of Friends of eight meetings in four counties, encouraged and assisted by W. B. Jones, a friend of the Friends, this year presented with convincing pageantry a beautiful floral float built round the dual motif of peace and prohibition. As the accompanying picture shows, this was a long float, completely covered with dainty white petals, and with an arbor-like arch with floral decorations gracing the center. Beneath this arch stood a white pulpit, while below, at the bottom of the float, were slender, leaf-like, green streamers which waved softly in the breeze.

L. E. Kanney, Quarterly Meeting Superintendent of Prohibition and Public Morals, rode in the cab with the driver. Twelve characters, impersonated by local Friends and arranged in scenes from Quaker history, appeared on the float: Penn's treaty with the Indians, an old-time Friends family, and Frances Willard, standing stately beneath the arch, having received the blessing and encouragement of the Quaker poet Whittier in her vision of world temperance.

In the week following the peony festival, there was a "get-together" meeting of ministers and other Christian workers (including the active participants in the float) held at the home of Hiram and Myrtle Lehman, southwest of Rockford. The program, directed by L. E. Kanney, consisted of devotions led by Alice Trader, special music by the old Prohibition Quaker Quartet; and several short inspirational addresses and reports. Millie M. Lawhead also told of the World W. C. T. U. Convention recently held in Washington, D. C. The evening closed with a much enjoyed social hour.

HOKKU

Should men pause and think,
Weeds among the corn may teach
Sublimest lessons.

J. R. W.

PROMPT ATTENTION IS DESIRED

In order to expedite the taking of the 1936 United States Census of Religious Bodies, Friends are asked to fill out and return promptly the blanks sent out to the local meetings by the Bureau of the Census. In case these blanks have been mislaid, additional ones may be secured by writing to the Bureau of the Census, Department of Commerce, Washington, D. C. Pastors or local Meeting officers are urged to give this matter prompt attention.

QUAKERDOM · AT · LARGE

Following the recent death of Dr. Harry Timbres in Russia, Rebecca Timbres and two daughters arrived in Philadelphia on June 22, where they were greeted by relatives and friends. For the time being they will make their home with the family of a sister of Rebecca's at Media.

* * * *

After nearly twenty-one years of service as Secretary of Philadelphia Yearly Meeting (Arch Street), William B. Harvey has offered his resignation, to take effect next Spring. Recently the members of his office staff gave William Harvey and his wife a party at the home of Joseph and Anne Price near Chestnut Hill, the occasion being the seventy-fifth birthday of the Secretary.

* * * *

On her way to do relief work in Spain, under the A. F. S. C., Esther Farquhar stopped for a few days in London and writes friends enthusiastically of her most enjoyable visit with Sewell and Helen Hawkins Harris, and their children Anthony and Margaret. Esther and Helen were intimate girlhood friends at Wilmington, Ohio.

* * * *

By participating in the Anniversary Day Parade of Brooklyn, New York's Bible Schools on June 10, William C. Taber, a member of the Lafayette Avenue Friends Meeting, who for fifty years has never been missing from his place in this annual festivity, started on his second century of parading with his School, which this year was marked for special attention because of William Taber's unique record.

* * * *

M. Albert Linton of Philadelphia, President of the Provident Mutual Life Insurance Company, has been appointed a member of the newly-created Federal Advisory Council, formed for the purpose of studying the problem of amending the Social Security Act. Albert Linton will be a representative of the employers' group on this Council, which is composed of twenty-four leaders in industry, labor and finance.

* * * *

Many of our readers have used the peace envelopes printed and distributed for many years by Charles W. Johnson of Springfield, Massachusetts. They will regret to know that for a year or more this valiant crusader for peace has been bedridden and practically helpless. On the other hand his mother, Maria T. Johnson, is quite well at ninety-nine years and going strong on a hundred. She observed her ninety-ninth birthday on May 27, when she received due publicity in the city press and greetings from many friends.

* * * *

In the list of recipients of Coronation Honours in India appeared the name of Esther E. Baird, Friends Missionary at Nowgong, Central India, who was awarded the Kaisar-i-Hind Gold Medal, the highest honor which can be paid by the English government to persons not in its service. This well-deserved recognition of Esther Baird's long years of faithful service in the Native State of Bundelkhund comes on the eve of her retirement from the work in which she has shared so long and so successfully.

* * * *

Gilbert and Minnie Bowles, who sailed on June 11 from Yokohama for Honolulu, where they spent some time with their son Dr. Herbert E. Bowles and family, were due to arrive in San Francisco on July 7. After visiting relatives and meetings throughout the country they will attend the World Conference in September and then will spend some time in the vicinity of Philadelphia, making their headquarters with Clarence and Lilly Pickett at their new home at Pendle Hill. Their permanent address throughout their year of furlough will be 304 Arch Street, Philadelphia.

* * * *

After twenty-two years of distinguished service as Dean of the five schools of Engineering at State College, Pennsylvania, Robert L. Sackett is retiring from the College. Simultaneous with his retirement, the University of Michigan, his alma mater, at its Centennial Commencement, conferred upon him the honorary degree of Doctor of Engineering, citing him for his leadership in engineering projects of social significance, and in engineering education in the country. For a few months he and his wife, Mary Lyon Sackett, will be in New York where he will be engaged in a responsible capacity in some special work in his field, after which they plan to remove to Tucson, Arizona, for residence.

* * * *

Keith J. Rees, son of Emory J. Rees and wife, formerly members of our Friends Mission in British East Africa, apparently follows his father in aptitude for foreign languages. He has just completed four years of work at the University of Illinois, receiving an A.B. degree with high honors in German, and a B.S. degree with commendation for superior scholarship. Following his graduation he was offered scholarships in German by several universities, including his alma mater, where he chose to remain for his graduate work. He is a member of several honorary scholastic societies, including Phi Beta Kappa, and Phi Delta Kappa, the latter a professional education honorary organization for men, membership in which is usually offered only to graduate students but to which he was admitted because of his excellent work as a practice teacher of German in the University High School. Further evidence of his linguistic ability is demonstrated by his recent teaching of classes in Esperanto at the University.

* * * *

James and Anne Forsythe have been appointed co-wardens of the Geneva Hostel by joint action of the American Friends Service Committee and the Friends Service Council (London). For the past several years James Forsythe has been teaching at the International School in Geneva. He was formerly holder of the Biddle Fellowship for study in that city and there met and married Anne Zeublin, daughter of Professor Zeublin of Basle University. For eight years Anne Zeublin was active in the headquarters of the Women's International League for Peace and Freedom, and for the past two and a half years has been assistant to Bertram Pickard. Persons close to the work of Friends in Geneva are exceedingly gratified by this appointment. Both James and Anne Forsythe are gifted linguists and are thoroughly familiar with the needs of the Center with which they already have been identified. They succeed Mable Ridpath, who is returning to this country after eight years of service, in order that her daughter might have an American education.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

NEWS OF OUR MEETINGS

The Denver, Colorado, Meeting again this summer is changing the time of the Sunday morning Meeting for Worship from 11 a. m. to 10 a. m. This change is effective until Labor Day. Visiting Friends are urged to remember the earlier hour.

* * * *

Second Friends, Indianapolis, Indiana, held, on June 6, fitting services in recognition of eight of its oldest members, to whom Bibles were presented: E. V. and Eliza Clark, Henry and Amy Morton, Owen and Maggie Quigby, Isabella P. Griffith and Mary Kinney.

* * * *

Carmel Quarterly Meeting, Western Yearly Meeting, was held at Gray, Indiana, June 11 and 12. The Saturday morning message was delivered by Frederick E. Carter, Yearly Meeting Superintendent. The Sunday meeting was well attended, the host pastor, L. E. Noblet, speaking in the morning, and Willard O. Trueblood in the afternoon. . . . Brian P. Heywood, a young English Friend, on a good will tour among Friends of eastern and central United States, spent the evening of June 16 with Carmel Friends, and spoke on Friends' work in Germany before a large audience assembled in the Friends church.

* * * *

Clifton C. Pearson, who has done excellent service during the past eight years as pastor of the Mt. Airy, North Carolina, Meeting, has resigned to accept the pastorate of the Archdale Meeting. While they regret the loss of Clifton Pearson and his family, Mt. Airy Friends feel that they have been fortunate in securing as their new leaders Seth Hinshaw and his wife, the former Mary Edith Woody, daughter of J. Waldo Woody.

* * * *

Approximately sixty-five persons were present at the surprise picnic supper held on the evening of June 4th at the Friends Church at Martinsville, Ohio, in honor of Robert Jones, former pastor, who was accompanied by his father and two sisters from Knoxville, Tennessee. At the close of the supper, served in the beautifully decorated meetinghouse, a talk-and-song-fest was held. In behalf of the meeting, George Hartman, present pastor, accepted the pulpit Bible presented by Robert Jones to his former congregation. Short talks were given by Melville Townsend, George Hartman, Robert Jones, Mary Kester, J. L. Jones, father of Robert, Herschel Sanders and others. Robert Jones who was graduated in June from Wilmington College, is serving the Cincinnati Meeting as pastor.

HELP SPREAD OUR IDEALS

The Society of Friends, with its high ideals, has a background of about three hundred years. These ideals, however, have been sparingly presented because of a lack of finances to establish new meetings in needy places. May Indiana Yearly Meeting Friends help spread Quaker teachings by contributing to the endowment fund of the Evangelistic Board. Address Thomas M. Cox, Anderson, Indiana.

OHIO YOUNG FRIENDS IN ANNUAL CONFERENCE

The Ninth Annual Conference of young Friends of Ohio Yearly Meeting (Conservative) met this year as a camp conference, the week-end of June 18, 19 and 20, in a beautiful valley about twelve miles east of Barnesville at Pleasant View Park. The leaders were Beatrice Shipley of Philadelphia Yearly Meeting and J. Wetherill and Ellen C. Hutton of Winona, Ohio.

Following organization on the evening of the 18th, the campers began to discuss, on the next day, the general conference subject, "The Challenge of Today." Underlying all the conference discussions was the realization of our need for spiritual guidance in all our endeavors.

Group discussion on the first morning centered upon these topics: "The Economic Challenge" and "The Political Challenge," led by Albert Livezey and Byron Thomas, respectively. That afternoon the campers divided into two groups: one, directed by Ellen C. Hutton, considered "The Challenge of Parenthood"; the other, in charge of Beatrice Shipley, devoted itself to "The Significance of a Vocation." The evening program was a helpful talk on "The Basis of Effective Christian Living" by Beatrice Shipley.

The scripture lesson on Sunday was given by J. Wetherill Hutton. Several older Friends joined conference attenders at the ten-thirty meeting for worship. An inspiring afternoon session on "Spiritual Challenges" was led by J. Wetherill Hutton.

The conference group felt that the informality and recreational side of camp life had added greatly to the enjoyment and profit of their week-end together.

SCHEDULE FOR YEARLY MEETINGS FOR 1937

(With name and address of Clerk)

North Carolina—August 3 to 8, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Western—August 17 to 21, Plainfield, Indiana; Albert L. Copeland, Mooresville, Inndiana.

Willmington—August 17 to 22, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

Iowa—August 24 to 29, Oskaloosa, Iowa; Percy M. Thomas, 615 East 13th Street, Des Moines, Iowa.

Ohio—August 24 to 29, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 22 to 26, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas — October 12 to 17, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 27 to November 1, Baltimore, Maryland; J. Hoge Ricks, Richmond, Virginia.

NEW ENGLAND REGIONAL CONFERENCE

The New England Regional Friends Conference, to follow the Friends World Conference in Philadelphia, will be held September 11 to 13, at Moses Brown School, Providence, Rhode Island, with these groups participating in its program: the Yearly Meeting of Friends for New England (Five Years Meeting); New England Yearly Meeting (Conservative); the Cambridge, Massachusetts, Meeting; the Connecticut Valley Fellowship Group; and the Providence, Rhode Island, Fellowship Group.

The objectives of the conference will be (1) to seek for a clearer vision of the Kingdom of God and a new and deeper spiritual baptism both as individuals and as a corporate group and (2) to meet the opportunities for converting this vision into social action in the face of problems of Christian living in the world today.

The sessions of the conference will be devoted in part to addresses by some of the distinguished foreign Friends who will be in this country for the World Conference. Rufus Jones is also expected to attend. A large part of the conference, however, will consist of round table and group discussions.

INDEPENDENT MEETING AT ANN ARBOR

A new independent meeting made up of eighteen persons and organized at the home of Arthur and Esther S. Dunham, Ann Arbor, Michigan, on May 21, has grown from the informal gatherings of Ann Arbor Friends which began in the Fall of 1935 and which have been attended by members of the Detroit Friends Church and the Detroit Independent Meeting.

The Ann Arbor Meeting has adopted a plan of membership believed suitable to the needs of a university community.

Equal rights within the Meeting are given to holders of any one of three kinds of membership; persons not belonging to any other religious body will join as Members; persons belonging to other Friends meetings will be known as Associate Members; and persons who belong to other denominations can join as Affiliate Members.

Friends who know of students or others who are members of, or interested in, the Society of Friends and who are coming to Ann Arbor are asked to communicate with or suggest that such Friends communicate with Arthur Dunham, Clerk of the Ann Arbor Meeting, 1217 West Huron Street, Ann Arbor (telephone Ann Arbor 7830) so that notices of the meetings may be sent to them.

PERSONNEL CHANGES AT CENTRAL OFFICES

Much to the regret of the Board and the Central Offices Staff, LaVerne Lindley retired the first of the month as Business Manager of the Friends Publication Board. For eight years she has occupied this responsible position with conscientious fidelity, and has rendered the Five Years Meeting a high order of service for which we are profoundly grateful.

She is succeeded by Jeanette Hadley, formerly of Iowa Yearly Meeting, who will have supervisory management of the business affairs of the Board while serving as Editor of the Bible School Publications. As Assistant Manager, Melva Edgerton, also an Iowa girl, who for the past three years has been assistant to William J. Reagan, Principal of Oakwood School, is in immediate charge of the business office and book store.

Announcement is made by the Business Council of the Publication Board of a new and important appointment. William J. Sayers, Clerk of Indiana Yearly Meeting, whose resignation as pastor of the First Friends Church in Richmond was noted in our last issue, has been made Field Secretary of the Board. In this capacity he will represent the Board in local meetings of the Five Years Meeting in the interest of our Bible School publications and THE AMERICAN FRIEND. He will assume his new duties the middle of September, following the World Conference of Friends.

TOM A. SYKES RESIGNS AT HIGH POINT

Tom Alderman Sykes has resigned the pastorate which he has held for the past fourteen years at High Point, North Carolina, to accept the personnel directorship for the five factories of the Thomasville, North Carolina, Chair Company. His resignation has been accepted by the business meeting of the Central Friends Church to become effective August first.

Well known throughout American Quakerdom, Tom Sykes was for some time field director of the Duke Institute of International Relations and is now Chairman of the Peace Board of the Five Years Meeting. An English Friend who came to America many years ago, he served acceptably among Friends of the Middle West and of New England before going to North Carolina, where he became one of the most widely known ministers in the State.

Both he and his wife have been leaders in numerous civic and religious endeavors, and their removal to Thomasville is regarded as a distinct loss not only to the High Point Meeting, but also to the community as a whole.

FRIENDSHIP SUITCASES FOR SPAIN

In cooperation with the American Friends Service Committee, the Committee on World Friendship Among Children, with Jennie C. Callister of Brooklyn as its Promotion Secretary, is starting a new project: the sending to Spanish refugee children of small suitcases filled with toys, games and wearing apparel.

To create good will among the children of the world in order that when they grow up they will follow the ways of friendship and preserve peace is the purpose of this particular Committee, whose current project is closely allied to its previous ones: the sending of dolls to Japan, school bags to Mexico, treasure chests to the Philippines and picture folios to China.

To defray shipping costs, one dollar is being charged for the suitcases, which can be ordered from the Committee on World Friendship Among Children, 297 Fourth Avenue, New York City, which also has prepared for distribution a folder (in the form of a letter to boys and girls), a suggested list of articles to be included in the suitcases, a book list and a sheet of Friendship songs, including a short Spanish one.

BIRTHS

CHOATE — To Ralph E. and Esther Chilson Choate, of the Friends Mission in Belgian Congo, Africa, on March 1, 1937, a son, Larry Chilson.

TABER—To Lester R. and Louise E. Taber at Woonsocket, Rhode Island, June 5, 1937, a daughter, Beverly Ann.

WILSON—To David and Edna Wilson, at Woonsocket, Rhode, Island, May 31, 1937, a son, Ernest Austin.

MARRIAGES

PURDY-RIEDEMANN—On June 24, 1937, Herbert H. Purdy and Kathryn Riedemann. They are both of Ossining, New York.

SCULL - DEMERRITT — At the Florida Avenue Meetinghouse, Washington, D. C., May 15, 1937, David Scull to Laurel deMerritt.

STEED-CRATER—At Linden, New Jersey, May 21, 1937, Arlean Crater, daughter of Merton and Mary Lowe Crater of Greensboro, North Carolina, to Ralph Steed of Linden, New Jersey.

DEATHS

ADAMS—At her home in Indianapolis, Indiana, May 7, 1937, Marietta P. Adams, aged eighty-one years. She was the widow of Robert H. Adams, who died in 1909. Born in Clarksville, Ohio, she came with her parents, William L. and Mary T. Pyle, to Indianapolis in 1863. She was a birthright Friend and an active and devoted member of the First Friends Church in Indianapolis. For many years she was on the board of the Bertha Ballard Home, and also the Home for Aged Women. Anna P. Woodward is the only member of the immediate family surviving. Funeral services were held at her home by the pastor, Errol T. Elliott, and by Alvin T. Coate.

CHAPMAN—On June 10, at a Terre Haute, Indiana, hospital, where he had been rushed for emergency treatment, Otis R. Chapman, aged forty years. He was one of the most promising members of the Bloomingdale, Indiana, Meeting, which he had served as Superintendent of the Bible School and as committeeman. He possessed a fine gift in music, and was a member of the men's quartette often heard at Western Yearly Meeting. Surviving are his wife Floy, his father, three brothers, and one sister. Funeral services were held from the meetinghouse in charge of the pastor, Lyman G. Cosand, assisted by Austin Osborne, a former pastor, Edward M. Woodard, and Nathan Pickett.

CHASE—At the home of her daughter at Dennis, Massachusetts, January 18, 1937, Nancy A. (Hallett) Chase, aged seventy-one years. She was a beloved member and minister in Worcester Meeting. During the few years of her stay there she endeared herself to many friends who appreciated her sweet spirit as an inspiration.

CROWDER—At her home in Greensboro, North Carolina, June 1, 1937, Parthenia Osborne Crowder. A native of Randolph County, North Carolina, and a birthright Friend, she was for many years a nurse, ministering faithfully to the sick and suffering and doing much good in her chosen work. One son and one daughter survive her. Funeral services were conducted at the Asheboro Street Meetinghouse by Milo S. Hinckle.

FAWCETT—At her home in Mabel, Minnesota, Nelle Fawcett, aged eighty years. Her husband, Isaac Fawcett, died March 13, 1938. A member of the Hesper, Iowa, Meeting, she was an ardent worker in the W. C. T. U. Funeral services were held on May 31, 1937.

HADLEY—At her home in Wilmington, Ohio, May 25, 1937, Lizzie Harvey Hadley, aged sixty-four. The daughter of Jesse and Carrie Harvey, she was a native of Clinton County and was born near Springfield Church in 1873. Since 1914 she had lived in Wilmington. She is survived by four sons, two daughters and two sisters. A birthright Friend and an Elder in her meeting, she was loyal to and active in the work of the church. Services were conducted at the Friends Church in Wilmington by A. Ward Applegate, pastor.

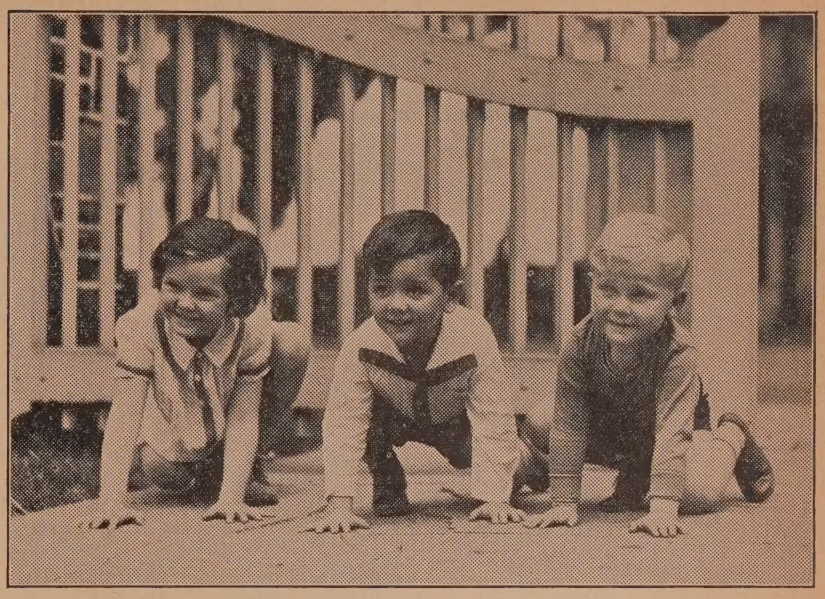
HOLLOWELL—On May 26, 1937, at Paoli, Indiana, where he had spent the last twenty years of his life, James S. Hollowell, aged eighty-seven years. A birthright Friend, he was born at Stampers Creek on November 26, 1849, the son of James and Celia Hollowell, and spent his boyhood in Orange County, where he attended the Lick Creek school. Later the family removed to the Blue River vicinity where he was a student in the Academy. He was married to Sarah Engle who, with one son and one daughter, survives. He was engaged in business in Indianapolis, Noblesville, Milton and Montezuma. A loyal Friend, he was one of the founders of the Noblesville, Indiana, Meeting. Funeral services were conducted in the Paoli Friends Church by E. Partington, pastor.

JONES—In an automobile accident at Gorham, Maine, June 3, 1937, Emily M. Jones of Limington, Maine. She was born in Brunswick, Maine, January 17, 1865, the daughter of Isaac and Mary Ann Jones, and moved early in life to Limington where she resided until her death. She graduated from Friends School in Providence in 1888 and later attended Framingham Normal School. A member of Parsonsfield Monthly Meeting, she was loyal in her support of that meeting and actively interested in every good work in her church and her community. She was deeply interested in all the work of the Yearly Meeting, which she served for many years as Reading Clerk. At the time of her death she was a member of several important Yearly Meeting committees. One of her special concerns was for the welfare and education of our young people, towards which she contributed helpfully. Funeral services were held in Limington with Josephine H. Carr of East Parsonsfield in charge, and a number of others participating and bearing testimony to Emily Jones' beautiful character and the splendid influence of her noble Christian life.

KRAMIEN—At Hillsboro, Oregon, June 3, 1937, Mary Ethel Kramien. She was born in Henry County, Indiana, a birthright Friend. In 1905 she was graduated from Earlham College and in the following year, September 12, 1906, was married to J. A. Kramien. A resident of Hillsboro since 1934, she was active in the various women's clubs there and in numerous church organizations. Her husband, two daughters, a son, two brothers, and a sister survive. The funeral sermon was preached by Levi T. Pennington of Newberg, Oregon.

METCALFE—At Worcester, Massachusetts, February 16, 1937, John Metcalfe, aged eighty-three years. He was born in Manchester, England, and was educated in the public schools of his native city at Penketh Academy, England. His passing calls for an exceptional testimonial to the faithful service which he rendered as a minister in Worcester and elsewhere for about forty years. He had a deep concern that people should accept the Gospel of Christ and realize that "it is the power of God unto salvation to every one that believeth." He is survived by his widow, Harriet B. (Aldrich) Metcalfe, by one son and two daughters, and by a sister, Rachel A. Metcalfe.

PEASLEE—On May 26, 1937, at Pittsfield, New Hampshire, Hannah Peaslee, widow of Albert N. Peaslee. Born in Clarksboro, New Jersey, in 1856, the daughter of Amos and Hannah Lippin-



GET READY - GET SET - GO!

"Get ready, youngster! I'm betting on you. Daddy wants to see you win more than anything else in the world. And not just this race, either. As Daddy sees your tiny feet pattering down the pavement he thinks of other races far ahead — grim, hard races that will tax every ounce of strength in that little body of yours. Races that mean success or failure!

"Get set, too! It's so important to start right. Let me show you! Let me help all I can, before you have to shift for yourself.

"Go to it! You are off, little thinking that other days may come when Daddy won't be here to hold your hat and coat, won't be here to cheer you, won't be here to hug you to him as you win or lose your races in the games of life.

"But that's all right. I've taken care of that, thanks to the Provident Mutual man. No matter what may happen, you'll not be handicapped through any fault of mine.

"Get ready! Get set! Go!"

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL College Preparatory Boarding School maintained since 1799 by Philadelphia Yearly Meeting of Friends (Arch St.)

invites its old scholars and new friends to drop in for a visit during the summer. You may camp by the Lake or enjoy the greater comfort of the Farm House. You may talk over with us your educational problems. Let your children see the School and begin to look forward to later school days here.

PLAN AHEAD FOR WESTTOWN

Address, JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

cott she had been a member of Pittsfield Friends ever since her marriage, forty-seven years ago. James A. Coney and A. Edward Kelsey were in attendance at the funeral service held at the South Pittsfield Meetinghouse. She is survived by a son and a daughter.

STEPHENS — At Greensboro, North Carolina, June 2, 1937, Jesse F. Stephens, an active member of Greensboro Monthly Meeting. He was born in Guilford County, North Carolina, in 1858, and was a man of integrity and honor who will be missed in his church and his community. Funeral services were conducted by Milo S. Hinckle, pastor.

NOTICE

Friends, students invited. Quiet, charming rooms on the river, near Columbia, Friends Meeting, Riverside Church. All transportation. Mary A. Fowkes, 454 Riverside Drive (116th St.) New York City. Telephone Monument 2-4247.

WANTED

A Friend and wife to supervise a boys' home in Jamaica. The position requires ability to plan and direct games, gardening, and handcraft. Address: American Friends Board of Missions, 101 South Eighth Street, Richmond, Indiana.

THE OAKWOOD

The Moderate Priced House at

POCONO MANOR, PA.

Operated for Friends and their friends. Reservations made now for Rooms and Dinner Parties.

Opens Six Month 15, 1937

Address ANNE S. KITE, Pocono Manor, Pa.

FOR SALE

Fine home site, corner lot, 134 x 150 foot front, within two blocks of large Friends Church and four blocks from Junior College and Friends Academy. G. Y. Doubleday, Haviland, Kansas.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

HOTEL ACCOMMODATION

London: Recommended by Friends. Gordon Hotel, 7 Gordon St., London, W. C. 1. Two minutes from Euston Station; one minute, Friends House. Central west end. Hot and cold water in all rooms. Bed and breakfast 6/6. Euston 2782.

WANTED

By a woman Friend, a position to teach English in a Friends' school, preferably a college. Master's degree. Experienced. Address E. R., THE AMERICAN FRIEND.

FOR RENT OR SALE

Six-room cottage fronting Dewart Lake at Quaker Haven Park near Syracuse, Indiana. M. L. STEDDOM, 504 Aberdeen Drive, Middletown, Ohio.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 10:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 9:45 a. m. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
Jesse O. Parshall.....Richmond, Indiana
Secretary of Council and Board
E. Harrison Scott.....Richmond, Indiana
Treasurer of Council and Board

EDITORIAL COUNCIL
Albert L. Copeland.....Mooresville, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Tom A. Sykes.....High Point, North Carolina
Walter C. Woodward, Ex-Officio, Richmond, Ind.
Secretary

Subscription Price $1.50 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Entrance to George School

Parents should realize the increasing benefits to students entering the First or Second Classes (Grades 9 or 10). The New "Sequence Curriculums" give a continuous three years of study prior to graduation, with the same groups of students working with the same instructors. Qualified new students for these sequences are accepted for Second Class (Grade 10). First Class provides a period of exploration and study of the natural bent of the student so that he may be guided into the sequences best for him.

Entrance to Junior and Senior Classes (non-sequence curriculums) is limited, with preference given to children of Friends and former students of the school.

Application for Entrance for September, 1937, Should Now Be Made.

For catalogue and booklet "What to Study at George School" address:

GEORGE A. WALTON, Principal
Box 351, George School, Pa.